A SERMON PREACHED AT THE FVNERALS OF the Right Honourable, WILLIAM, Lord RVSSELL, Baron of *Thornhaugh*, at *Thornhaugh*, in Northampton-Shire, the 16. of *September*. 1613.

VVherein is briefely set downe his godly *Life*, together with his Christian *Death*.

BY
WILLIAM WALKER, Batchelour of Diuinitie, and Preacher of the word of God at *Chesvicke* in MIDDLESEX.

PSAL. 112. 6.
The righteous shall be had in euerlasting remembrance.

NAZ. *Orat.* 20.
οὐ μικρὸν μικρὸν τοῖς ἀγαθοῖς, καὶ μικρὰ τῶν μεγίστων ἡ μίμησις.
Euen a little imitation of the greatest, is no little good to good men.

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TO THE RIGHT HONOVRABLE,

and truely Noble Lord, *Richard*, Earle of *Dorſet*: and to his right Noble, *and vertuous Lady, the Lady* Ann, Counteſſe of DORSET; Grace and Peace be multiplyed.

Right Honourable:

THE memory of the Righteous (which haue liued in the feare of God, and dyed in the faith of Chriſt) hath Gods Promiſe, that it ſhall be bleſſed: In ſo much that their good Name, *like a precious* Ointment, *leaues ſuch a ſweet Perfume behinde them, that their praiſe-worthy Actions doe not periſh with their dayes, but ſhall liue in euerlaſting remem-*

brance among after-ages. Neyther is this their bleſſed memory a bleſsing onely vnto them, and theirs; but vnto all others alſo, who at any time ſhall be edified by their godly example. And he that leaues in writing vnto poſteritie, the worthy actions of men of worth, doth dedicate his labour more to the profit of the liuing, then to the praiſe of the dead. For, as hee keepes to the memory of men, thoſe, whoſe memory ſhall be bleſſed to all that reade it: ſo doth hee alſo reſtore them to the world, of whom the world was not worthy. And as he doth alſo in ſome ſort giue to the dead life againe, after death, among the liuing: ſo doth he alſo by them, prouoke *and* reuoke *vnto true life, ſome of thoſe, who being* aliue naturally *are* dead ſpiritually. *We finde it true in* naturall men *and* Heathens, *that* Emulation is the nurſe of Wits, *and that* one while Enuy, an other while Admiration puts them forward to the imitation of excellent men. *As we ſee in* Themiſtocles *whom the* Trophees *of* Miltiades *would not ſuffer to ſleepe, vntill by his like worthy acts, hee had purchaſed to himſelfe a like-glorious name.*

Alit æmulatio ingenia; & nunc inuidia, nunc admiratio incitationem accendit. *Velleius Paterculus* lib. 1. hiſt. in fine. *Val. Max.* lib. 8. c. 15. & *Plutar.* in Apophtheg.

In hope then that humane enuy and admiration in Heathens, ſhall not exceede heauenly zeale or care in Chriſtians, in imitating or expreſsing the worthy parts of excellent men, I haue publiſhed to the world what I faithfully deliuered at the Funerals *of the Noble Lord* RVSSELL, *your Honours euer-honourable* Vncle, *touching his religious life, and right bleſſed death. And for ſo much as the gracious liues of good men are vnto all,* Enſamples *of grace and goodnes; I doe not doubt but*

but that thorow Gods grace, all good men, that neuer knew the face of this worthy Lord, will be greatly encouraged in their Christian conuersation by the example of his holy life; and very much heartened against the like temptations, by the relation of his spirituall combate with, and happy conquest of, that Christian conflict, which the Lord did exercise him withall, not long before his death. And sith also that the last memorable words and actions of our friends vpon their deaths-beds haue euer a stronger secret working, and doe leaue a more deepe impression in the mindes of all, but of those aboue all, who are linked vnto them in the neare and firme bonds of loue or nature: I am full of hope that your Honours will, with others, reape no small comfort by those many most comfortable speeches and Christian actions of this right godly Lord in his life and death. Which I haue presumed to dedicate to your Honours; being much bound vnto the same for your many fauours, as a small testimonie of my thankfull minde, which will be euer willing to take the least opportunitie to doe your Honours any seruice in Christ: humbly crauing your Honours fauourable acceptance of my poore endeuour herein; which is wholy consecrated to the Honor of God, and the seruice of your Honors, or any other, who by this reall kind of teaching, to weet, *the godly Example of good men, may be animated to run with more resolution in the blessed* race of pietie and probitie, *finishing your sanctification in the feare of God.*

This right Christian Lord was in his Honourable rancke, Lucerna ardens & lucens, *a burning and shi-*

ning candle; and as S. Bernard added of his friend Malachie being dead, Nec extincta est tamen sed submota: neyther is this light put out, but onely set aside. I trust then, as the same blessed Father said also, that none shall haue iust cause to be angry with me, for bringing in this Light againe, and setting it on a candlesticke, to enlighten by the splendor of his godly example, this decrepit age of the world, so much darkened with sinfull examples: wherein we see too many great men, that should be types of good works vnto others, Magis de sublimi fumantes, quam flammantes, out of their high places rather dimming mens eyes with the darke smoake of their sins, then directing their wayes with the resplendent light of their holy liues, as S. Bernard complayned of the men of his time. We haue good cause to mourne for that the forme of godlinesse is found like Plato's Common-wealth, or Tullie's Orator, often in mens Bookes, seldome in their liues; and sometime in profession, scarce or neuer in sound practise. Whereas indeede, Lex Dei est in corde iusti, non in codice: The Law of GOD is engrauen in the heart, not carried in the hand; and as well expressed in the life, as professed with the lips of the righteous, who honour GOD with the calues of their lips and of their hearts also. Whereas this hypocriticall age doth ordinarily offer Cains sacrifice; leane, lame, blind, and blemished offerings, as if any thing were good enough for God, whom they honour with the lips of calues onely, and serue with shewes; all their obedience being outward and formall, arising from their tongues, not inward and reall, issuing from their hearts. So that among

Bern. in vita Malachiæ.

Bern. Ibid.

among a many, Optimus hodiè eſt, qui non eſt nimis malus: *and hee is held for a Saint that hath but the Phariſees holineſſe, is a reaſonable ciuill man, and liues not in the notorious tranſgreſsion of the Law of God. But except our righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes, we* ſhall neuer enter into the kingdome of God. *There muſt therefore be another manner and meaſure of holineſſe in vs: or elſe we ſhall neuer ſee God. Let it then be our endeuour to imitate thoſe holy men, who thorow faith haue obtayned a good report, and who by the fruits of their faith, being dead, doe yet like* Abel *ſpeake ſtill vnto vs. Let vs, I ſay, trace this Chriſtian Lord, and all other faithfull ſeruants of* GOD, *in the wayes of Faith and Obedience, towards the Kingdome of heauen: and inſiſt in their godly ſteps, by which they haue left behinde them, both an honourable teſtimony of themſelues, and alſo Chriſtian directions for vs that come after them, whom by their worthy actions, they doe marueilouſly excite to follow them in the ſame way that they are gone before vs, that wee may come to the ſame end which they haue obtained. Which the Lord our moſt gracious Father grant vs for his mercies ſake, in Chriſt our Sauiour: to whoſe grace I commend your Honours, beſeeching him to endue your Honours with all ſpirituall graces, beautifie you with all temporall bleſſings, and crowne you with eternall bliſſe.* Amen.

Heb. 11. 39.

verſe 4.

And euer reſt

Moſt ready to doe your Honours
any ſeruice in the Lord,

William Walker.

A SERMON PREACHED AT the Funerals of the Right Honourable VVILLIAM Lord RVSSELL, &c.

PHILIP. 1. 23.

For I am in a ſtrait betweene two, hauing a deſire to be looſed, and to be with Chriſt.

DEcent Funerall is a dutie to be performed, and a debt to be payd to the bodies of all Chriſtians, who are daigned this honour euen by God himſelfe, to be called, and to be the [a] Temples of the holy Ghoſt, and [b] members of the body of Chriſt. And therefore are to be layd with honour into their graues, as into houſes of ſafe cuſtody, and beds of reſt, to remaine there in peace vntill the reſurrection. And therefore did not onely the Fathers of the olde Teſtament, but the Faithfull alſo of the New, performe Funeralls for their friends departed this life. So [c] *Abraham* performes a Funerall for *Sara*, [d] *Iſaac* and *Iſmael* for *Abraham*, [e] *Ioſeph*, the Iſraelites

[a] 1 Cor. 6. 19.
[b] Eph. 5. 30.
[c] Gen. 23.
[d] Gen. 25.
[e] Gen. 50.

Israelites and the Ægyptians a most sumptuous one for *Iacob*. And all Israel at two times kept a solemne mourning thirtie daies together for [f] *Aaron* and [g] *Moses*.

In the new Testament [h] *Iohn* the Baptist is buried and entombed of his disciples; Christ by two great Counsellors: and *Stephen*, *Acts*. 8.2. is caryed out by men fearing God, who made great lamentation for him. *Et vtique planctus ille magnus, non, vt tu putas, in plangentium exanimatione, sed in pompa funeris, & in exequiarum frequentiâ intelligendus est.* And surely that mourning must not be meant as you may imagine, saith *Ierome* to *Paula*, of their amased lamentation, but of the funerall pompe celebrated in a great assembly of the Saints.

Who then will affirme funerall pompe to be a thing vnfitting, when men fearing God, haue had such care to performe it? And when God himself promiseth it as a blessing to good *Iosiah*, [h] and to the good son of wicked *Ieroboam*, namely that after his death all Israel shall mourne for him and bury him? Yea, when God threatneth it as a iudgement to the wicked, that [k] they shal not be buried and lamented; and denounceth it twice, as a great curse against *Iehoiakim* the sonne of *Iosiah*, that he shal be buried as an Asse is buried; and that his dead bodie shall be cast out with contempt, without any pomp or decency of burial? It appears also in *Ezechiel*. 32.27. that it was a custome in old time to enterre valiant men in their armes, to put them into their graues with their *weapons of warre*, and to bury them with their *swords vnder their heads*. Which thing God there seemes to threaten that his enemies shall not haue; giuing vs thereby to vnderstand, that the hauing of such funerall ceremonies are an honour, a worldly blessing, and a gift of God: which he depriues his enemies of, and therefore threatens in the next verse, *That they shall lye with them that are slaine by the sword*, that is, shall not be honourably interred like conquerours, but basely buried among the conquered.

But

[f] Numb. 20. last
[g] Deut. 34.8.
[h] Matth. 14.12. Mar. 6.29.

Hieronym. ad Paulam, super obitu Blæsillæ.

[h] 2 King. 22. last.
[i] King. 14.13.
[k] Ier. 16.4.6. Ier. 22.18.19. & 36.30.

Lauater. in Ezec. 32.27.

But it may be that some will admit funerall pompe, which yet will condemne funerall Orations. But these men are either ignorant of the laudable practise of the Saints of the primitiue Church; or else no well-willers to Antiquitie. And therefore let all men know, that if any condemne our practise heerein, they must withall condemne those worthy lights of the ancient Church of God, which are our Precedents, *viz.* *Nazianzene*, whose funerall Orations are to be seene in his works made for his brother *Cæsarius*, his sister *Gorgonia*, his father *Gregorie*, his friend *Basilius Athanasius*, and others: and *Ambrose* also, who commends his brother *Satyrus*, and the Emperour *Valentinian* and *Theodosius*. And *Hierome*, who praises *Nepotian*, *Marcella*, *Blæsilla*, *Paulina*, *Paula*, *Fabiola*: And *Bernard*, who extols *Malachy*, and his brother *Gerrard*: and diuers others.

Neither did they this in Epistles and Funerall Orations only written to their friends, but in solemne Sermons and Orations pronounced at their funerals: as you may see in *Bernards* 26. Sermon vpon the *Canticles*; and in diuers others of the fornamed Orations. Yea, *Socrates* affirmes in his Ecclesiasticall history, That *Gregory* the brother of *Basil* made the *Funerall Oration* for *Meletius* the Bishop of *Antioch*.

Socrates Eccles. hist. lib. 5. cap. 9.

And *Dionysius* in his *Ecclesiasticall Hierarchy* sets downe what was the ordinary subiect of their Sermons. I omit to shew more fully how *Dauid* praises *Abner*, and celebrates his Funerall. 2 *Sam.* 3. how he commends *Saul* and *Ionathan*, and how the Canonicall Scripture keepes the record of it. 2 *Sam.* 1. How S. *Iames* praises the patience of *Iob*; and *Paul* the faith of the Fathers. For, the memorie of the Saints, ioyned with their praise, is a part of that ciuill honour, which we ought to performe to the godly departed this life, which are now with Christ in heauen, as *Amandus Polanus* doth truely obserue.

Centuriatores Magdeburgens. Cent. 4. c. 6. pag. 455.

Iam. 5. 11.

Heb. 11.

Syntag. Theolog. lib. 10. c. 17.

But I am not ignorant, Right Honourable and Chri-

Aul. Gel. lib. 19 c. 3. Noct. Attic.

ſtian Auditorie, that it is a foule thing *frigide laudare*, to commend one coldly, as *Phauorinus* aſſures vs. Why then, will ſome aske, am I appoynted to vndergoe this taxe ſo farre aboue my abilitie? To theſe I doe anſwere, that I am ſingled out for this ſeruice for theſe reaſons: Firſt, for that I was euer more bound to this Noble Lord, whoſe Funerals we celebrate, for his extraordinary loue and fauour towards me, then any other of my profeſſion. And therefore though better ſufficiencie may aſſigne this office vnto others, yet duety requires it at my hands. Secondly, I haue beene for aboue 16. yeeres laſt acquainted many times with the counſels of his heart: and alwayes ſince in all caſes of conſcience he hath euer beene pleaſed to vſe me as his Counſellor at the heauenly Law. Thirdly, as I haue beene no ſtranger to the particulars of his life; ſo haue I beene more familiar then any other to all the ſeuerall circumſtances of his laſt ſickneſſe, of his conflicts, and his behauiour in the ſame, and of his right Chriſtian concluſion, and bleſſed ending of his dayes, and ſo an Eye-witneſſe to the vpſhot of his happineſſe.

I am therefore ſelected for this ſeruice, to teſtifie the truth as a faithfull witneſſe, and a Chriſtian Miniſter, in whom is required *Conſcience*, not colours of *Rhetoricke*; and from whom you are to expect *Faith* and *Truth*, not *Art* and *Eloquence*.

I will aſſure you in S. *Bernards* words, *Teſtimonium dabo veritati, non amicitiæ*: I will not teſtifie any thing more friendly then truely: for, my ſentence of his worth proceedes from my heart and iudgement, not from my tongue or affection onely. Againe, the prayſes of good men doe not conſiſt in the tongues of thoſe that praiſe them (for then the good name of good men ſhould ſtand to the mercy of flatterers ſometimes, and euer be beholden to good neighbours) but *themſelues* are the *ſubiects*, and their owne *good parts* are the *matter* of their prayſe. It is not then our witneſſe, that can make this Lord

Lord worthy, but it is his worth that makes vs true witnesses. And I may truely say with S. *Augustine*: *Fiaentiore laude prædicamus iam in vitâ fœliciore victores, quàm in istâ adhuc pugnantes*: Wee doe and may with much better confidence commend those that are Conquerours in that farre more happy life, then wee can doe those that are yet Combatants in this vale of misery. And further, sith those good men that are departed this life, are not sensible of eyther flattery or detraction, we need not feare to be counted flatterers in yeelding them their due prayses: for that now, as *Augustine* affirmes, *Nec laudantem adulatio mouet, nec laudatum tentat elatio*: Neyther the party praysing doth sooth with flattery, nor the party praysed can swell with vanitie.

Aug. cont. Faust. Manich. lib. 20. c. 21.

Let vs therefore (to vse the words of a most reuerend Diuine, a King of Preachers) fulfill the blessing of God vpon the righteous, what in vs lyeth, that the iust may be *had in euerlasting remembrance*. And giue mee leaue to breake a boxe of *Spikenard* among you, and to fill the house with some part of that sweet perfume, which his Honourable Name hath left behinde him.

But before I come to this, I must intreate you to heare mee with attention vpon the vvords of the Apostle: PHIL. 1.23. *I am in a strait betweene two, having a desire to be loosed and to be with Christ.*

Which words I doe not casually select for my Text, but am almost necessarily enioyned to vse; both for that this Noble Lord, did in his health and in his sickenesse often repeate them, and reapt much comfort by them: And also, chiefely because I haue heard him desire in time of his health, that these words might be the Theame of his Funerall Sermon.

Well, let vs then performe this Legacie of his last Will in this our last duetie. And God guide vs with his grace to doe it to the glory of his Name, and our owne spirituall good.

PHIL. 1. 23.

Text. *For, I am in a ſtrait betweene two, hauing a deſire to be looſed, and to be with Chriſt.*

THere are in euery Childe of God two loues in this life: one of the inioying of Gods preſence: the other of the edification of Gods Church. The firſt ſtirres vs vp to deſire death for our owne gaine: the ſecond, to wiſh to liue ſtill for the benefit of our brethren.

Thus godly Parents wiſh to liue, to bring vp their Children in Gods feare: good Magiſtrates, to gouerne their Subiects according to Gods Lawes: and good Miniſters, to edifie the Flocke of Chriſt, committed to their care. This was *Abrahams* practiſe, *Gen.* 18. 19. *Moſes* his Prayer, *Exod.* 32. 11. 32. *Iacobs* faithfull endeuour, *Gen.* 35. 2. 3. *Ioſuahs* care and proteſtation. *Ioſ.* 24. 15. *Pauls* conſcience and reſolution, in *Act.* 20. 18. 20. and in this place.

Now theſe words of our Apoſtle doe containe

2 Things
- 1 S. *Pauls Doubt*, his perplexed caſe betweene two things; namely,
  - 1 His owne gaine,
  - *And*
  - 2 The Churches good.

  I am greatly in doubt betweene two.
- 2 His *Deſire*, which is two-folde: *viz.*
  - 1 To be looſed..
  - 2 To be with Chriſt.

Both which are Reaſons of his deſire, and the ſecond is a reaſon alſo of the former.

Saint

Saint *Pauls* ſtate is *deliberatiue*: two good wayes are preſented to him; and he ſtands doubtfull which he were beſt to take; namely, vvhether hee ſhould in regard of his owne priuate good, deſire death, which frees him from all miſerie in earth, and brings him to all perfect happineſſe in heauen: or elſe whether in reſpect of the good which he may doe to Gods people, hee ſhould deſire to liue ſtill to impart vnto the world the word of life. When he looks backe to the benefit that the Church might receiue by his Miniſterie: the loue of Chriſts flocke moues him to deſire life for their ſakes. For, *his life is more neceſſary for them, verſe* 24. And that for the *profiting and ioy of their Faith, verſe* 25. But when hee lookes forward towards his owne future happineſſe, to whom *Chriſt is life*, and *death is gaine, verſe* 21. Hee hath iuſt cauſe to deſire to be looſed and to be with Chriſt, *for that is much better by farre*, in regard of his owne good.

And here are the reaſons of *Pauls* perplexitie. Now the queſtion is not, what is beſt for *Paul*, and which is moſt neceſſary for the Church; for it is clearely concluded, *viz.* That his death is better by much for his owne aduantage: and his life farre more neceſſary for their furtherance. But the doubt is, whether hee ſhould in his iudgement approue, and in his deſire preferre his preſent poſſeſſion of his glory in heauen, or his painfull furtherance of the ſaluation of the *Philippians* on earth. And therefore ſaith hee, *I am in a ſtrait betweene two*: as if hee ſhould ſay, The freedome from miſerie, and the gaine of glory, which my ſoule ſhall preſently inioy vpon my death, makes me deſire to depart, and to be with Chriſt. But the profit that the Church ſhall in the meane while reape by my miniſterie, moues mee to deſire to liue ſtill for their ſakes. And thus am I *in a ſtraite* that is, in a marueilous conflict betweene mine owne priuate gaine, and the publike good of the Church of Chriſt.

Was our Apoſtle in a doubt whether hee ſhould preferre

ferre his owne lawfull gaine before the good of another. This may seeme admirable to our yron age: That any wise man should make a question of a case so clearely resolued by the generall practise of the world. For who holds not these for sound principles; *Euery man is neerest to himselfe?* and all men wish better vnto themselues then vnto others? And who holds not with *Alexander* against *Calisthenes*, Μισῶ σοφιςὴν, ὃς τις οὐχ' αὑτῷ σοφός. I hate that wise man that is not wise for himselfe. For it is vaine wisedome, that brings no benefit to him that hath it. O, but S. *Paul*, an Apostle of Christ, not a Polititian of the world that knowes what the conscience of his calling requires at his hand, is quite of another minde. And therefore he preferres the publike good of others, ioyned with Gods glory, before his owne inestimable gaine, the present possession of eternall life. He saith not, *Me mortuo ruet mundus*, when I am dead let the world fall; much lesse with the monster *Nero*, *me viuo*, when I am aliue. He is so farre from this, and from the former, that directly contrarie he would be glad to be *offered vp vpon the sacrifice and seruice of their faith. Phil.* 2. 17. And when some did with *Peters* counsell pray him to fauour himselfe, and not to go vp to Hierusalem, where apparant danger did attend him, he answeres with high resolution like an vndaunted Worthy of Iesus Christ: *What do ye weeping and breaking mine heart? For I am readie not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.*

Proximus sum egomet mihi. Omnes sibi melius esse malunt, quam alteri. Terent.

Nequicquam sapit, qui sibi non sapit.

Sueton. in Nerone.

Act. 21. 13.

Yea, so ardent was the heat of his loue to the Iewes his vowed enemies, that he protests, *Rom.* 9. 3. that he could wish himselfe to be an Anathema from Christ for their saluation. As *Moses* had done before for the Israelites. O vnutterable affection, ô loue beyond all beleefe! No marueil that this our bright lampe, or rather burning furnace of Christian loue desires to liue with much misery in earth, without glory in heauen, for the good of Gods people.

Exod. 32. 32.

And

And as a seruant readily offers the seruice of his life, who yet as a wise man gladly embraceth the aduantage of death, as *Ambrose* speakes. It is true we see in *Paul* that *Iustus communia habet pro suis, sua pro communibus.* A iust man makes this reckoning; That the common goods are his owne, and his owne the Commons. For in very deed, *Vir bonus est commune bonum:* A good man is a common good: *Qui omnium bona amando sua facit, & sua omnibus libenter impertit.* Which by louing the goods of all makes them his owne, and willingly imparts all that he hath to the good of others. Yea, all good men make this account, *That they must not liue vnto themselues, but vnto Christ that died for them, for Christ for that end died for them.*

Quasi seruus non refugit vitæ obsequium, qui tanquam sapiens lucra mortis amplectitur. Ambros. *de bono Mart. cap. 7.* Hugo *de S. Victore. lib. de laudib. Charitatis.*

2 Cor. 5. 15.

This teaches all Christians, especially all publike persons, and aboue all others all Pastors and Ministers to preferre the publike good of their brethren ioyned with Gods glory, before their owne priuate gaine in the highest degree. For, for this we haue *Moses*, *Paul*, the Saints and blessed Martyrs, and men of God, for our patternes. Blessed *Martin* Bishop of Turone, though he had with *Paul* a great desire to be loosed, and to be with Christ, when he lay sick on his deaths bed, yet hearing his Schollers about him crying. *To whom wilt thou leaue vs desolate? Rauening Wolues will set vpon thy flocke, and who shall hinder them from biting of vs, when our shepheard is smitten? We know well that you do desire to be with Christ, &c. But your rewards are safely kept for you, and though they be delayed, yet are they not diminished, &c.* He fell a weeping, and praies thus to God: *Domine, si adhuc populo tuo sim necessarius, non recuso laborem, fiat voluntas tua.* Lord, if thou seest that I bee yet necessarie to thy people. I refuse no labour; Let thy will bee done. Thus being in suspence betweene his owne hope, and the loue of his brethren, he was in doubt which he should rather choose, because he was neither willing to leaue thē, nor yet

Cui nos desolatos relinques? inuadent gregē tuum lupi rapaces: & quis eos à morsib. nostris, percusso pastore, prohibebit. Scimus quidem desyderare te Christum, sed salua tibi sunt tua præmia, nec dilata minuentur. Sulpit. Seuerus *in vita* Martini.

to be any longer ſeperated from Chriſt, and therefore he leaues nothing to his owne will, but commits himſelfe wholly to Gods good will and pleaſure. *&c. Sulp. Seuerus.*

Let vs then imitate theſe bleſſed Saints of God, yea alſo God himſelfe, who loued our ſaluation aboue the life of his onely begotten Sonne. *Iohn* 3. 16. Let vs follow the Captaine and finiſher of our faith, Chriſt our Sauiour, who loued our redemption aboue his owne life: and therefore did lay downe his life a ranſome for our ſinnes, as himſelfe affirmes, *Matth.* 20. 28. Oh Let vs be mercifull as as our heauenly Father is mercifull, as our Sauiour is mercifull, as all that haue the true bowels of mercy are mercifull.

Our times would be truely happy, if parents would be of *Abrahams* minde for the charge of their families: of *Iacobs* for their reformation, and of *Dauids*, for choice and care of ſeruants: If all Magiſtrates would loue their ſubiects like *Moſes*, lead them like *Ioſuah*, & rule them like *Dauid. Pſal.* 78. 71. If all Paſtors would haue *Pauls* care, conſcience, loue, and reſolution for the fould of Chriſt. But alas among worldlings *Commune bonum eſt nullius bonum*, the common good is no mans good.

Pſal. 101.

Reſpect of our owne priuate gaine beares downe all care of the publike good: Moſt of vs loue, as if we were *nobis ſolùm nati*, borne onely for our ſelues: yea as if all were made for vs and we for none. And of all other things the good of Gods Church is leaſt regarded.

O bleſſed *Paul*, thou art one of Gods elect, and therefore doeſt thou willingly chooſe to be abſent from the Lord for the good of the Lords people: and art content to goe backe into the battell, into labour, into ſhame, into temptation, into a ſea of ſorrowes, into a labyrinth of woes, and to liue in Babel, and Sodome, this vile & ſinfull world: and in the meane time to be put off from the preſent poſſeſſion of the heauenly Ieruſalem. And all this for the publike good of thy brethren.

My

My dearely beloued, how farre short of this come our times? With our wise men the gold of the Temple is of more worth then piety in the Temple. *Men loue the goods of the Church more then the good of the Church*; Christs rayment better then Christs Religion: and therefore doe too many rob the Church to enrich their children; spoyle God himselfe. How? God answeres himselfe, *Mal. 3. vers. 8. 9. In tythes and offerings*; vvhich they carry away by some colour of law, contrary to all conscience. But the Churches goods are but as coales, that they carry in a collop from the Altar, as the Eagle did; they will consume their nests as that did hers. If all they, shall goe damned to hell vvith the Deuill and his angels that did not feed the hungry, clothe the naked, &c. as Christ sayth they shall, *Matth. 25.* What thinke you shall become of them that haue spoyled both, and robbed God himselfe? at vvhose Tables are sometime found the vessels of the Lords Table, as in time past they vvere at *Balshazzars*; and whose Barnes are fild, and boards maintained with the tythes of the Church, the maintenance of Gods Ministers? vvhen in the meane time millions of soules doe perish for lacke of Preaching, and preaching there can be none for lacke of maintenance, vvhich they eate vp, and leaue to their children as lawfull inheritance. I know that most of these sacrilegious robbers haue no other plea but that of *Henry* the fifth to his Father, when he had borne away the Crowne of his Father, being in a traunce, supposing hee had beene dead, and vvhen his Father vsed these words, *How I came by it, and what right I haue vnto it, GOD knowes*; vvho sayd, I am to receiue it from you, as your next Heyre, and howsoeuer you came by it, I vvill keepe the possession of it by the sword against all mine enemies. I vvould vvish all that retaine or rather deteyne the Church liuing by this title, to consider vvhether they be *bonæ fidei possessores*, and may with a good conscience keepe any thing that they know or

Dan. 5. 2.

Hall. & Holinshed Chron. in fine Hen. 4.

Malæ fidei possessor non vsucapit, neq; præscribit. L. si aliena res. D. de vsucap.

See *Perkins*, of the nature and practise of repentance. 1 Tom. p.465 2.B.& p.504. 1. C. *Dod.* in 8.C. *In iure tam diu quisq; bonæ fidei possessor rectissimè dicitur, quamdiu se possidere ignorat alienum Cum verò scierit nec ab alienâ possessione recesserit, tum malæ fidei prohibetur, tunc iniustus possessor vocabitur.* Aug. libro de fide & operib.

suspect was gotten vnlawfully by their Ancestors, and whether they can be saued without repentance, or can repent sufficiently without restitution of ill got and ill kept goods. I suppose that they are not ignorant, That what they now hold or (to speake more properly) *withhold*, was once dedicated to Gods Church by deuout men, who had *ius proprietatis* in the things which they gaue, and so might lawfully giue, and that their donation (if they were subiects that gaue) was allowed by the kings that had *ius Dominij*, & warranted by the lawes, & Lawyers, which had *ius determinationis*, so was there no errour either in their gift or maner of giuing: yea I verily beleeue, that they do thinke in their conscience, that *Deo dicata*, things once dedicated to God, and accepted of God as lawfull sacrifices, and continued in the Church many hundred yeers for the maintenance of his seruice, should not by man, without Gods expresse allowance, be resumed & conuerted to common vses: neither that mans law can nullifie Gods law, or authorize sacriledge, or make it lawfull by a law of their owne making: neither that the Churches lawful patrimony can be forfeited by the misdemeanor of ill Priests & Pastors, no more then a Noble mans land can be lost by the offence of his steward or tenant. Neither can they say that *Balthazzar* could keepe with a good conscience, or lawfully conuert to his owne or common vse the vessels of the Temple, though his father, or rather grandfather, *Nabuchadnezzar* had brought them from Ierusalem, as a booty gotten in faire war allowed by God himselfe: Sith *Daniel* pronounceth that as one maine sin of *Balthazzars*. *Ch.5.2.*

But they I know, will say, that things giuen with a good meaning in an euil maner, that is, meant for Gods seruice, but maintayning superstition, are to be resumed to common vses. First, I deny their consequence, sith not onely *Dauid* sets the crown of *Ammon* vpon his owne head: but God also himselfe tels vs that the Censors of *Corahs* consorts once consecrated are not to be cõuerted to any vse, but of the Altar, & for this reason, because they were hallowed.

1.Chro.20.2.

Num.16.37. &c.

And secondly, I answere, that tythes, of which I speake, were giuen to the maintenance of Religion, not of Superstition, and that though the Abbey-lubbers had like *Cacus* drawne the maintenance from Gods Ministers into their owne dens, yet had it beene fitter for our *Herculesses*, our reformers, that vanquished the Romane Robber in his owne caue, to haue restored their recouered stealth to the knowne owners, rather then to haue turned it to their own vses; so had they expelled Antichrists superstition, and not robbed Christ and his Church; so had they hated Idols, and yet not committed sacriledge; so had they purged the Church of Idolatry, but not depriued it of sufficient maintenance. For, howsoeuer Antichrist and his Agents had ill deserued, yet Christ and his Church should not haue been ransacked. And albeit that the Pope, that Romane *Antiochus*, had prophaned Gods Temple, yet should not wee, with the braine-sicke Brownists, pull it downe, and cry, *Downe with it, downe with it, euen to the ground*: that is not the resolution of blessed Israel, but the out-cry of cursed Edom. It had beene our duetie to haue dedicated it againe, and Christ no doubt would haue kept the feast of the Dedication with vs, that is, commended our deuotion, whereas now he condemnes our Sacriledge. Would not *Abraham haue as much as a thread, or a shoe-latchet of the King of Sodomes*, which hee had recouered in lawfull warre? *Gen.* 14.23. I am certainely perswaded that if hee had liued in the dayes of our Fathers, he would not haue rifled the Church vnder colour of reformation; and that if hee were in our time, hee would readily restore whatsoeuer his fathers had taken from the Church, holding it Sacriledge to with-hold any thing that hee had knowne to be once dedicated to the maintenance of Gods Ministers; contrary to the practise of our Church-robbers, that loue their owne priuate gaine more then the glory of God, or the good of his Church.

To these I may adde the *Iudasses* of our time, I meane

Virgil.

Rom. 2. 22.

Psal. 137. 7.

Iohn 10. 22.

There is no repentance without restoring the pledge. *Ez.* 18. 12. 16. It is a brand of a reprobate, when the treasures of wickednesse are stil in the house of the wicked: *Mich.* 6. 10. therfore *Zacheus* restores. *Lu.* 19. 8.

our penny-father-patrons, the ſellers of Benefices, which turne their Patronage into pillage, and their truſt into treachery; and the *Symon Maguſſes*, the Simoniacall Miniſters, which enter the Sanctuary with ſiluer keyes. The firſt doe not ſay with Chriſt, *Tibi dabo Claues*, I will giue thee the Keyes; but with *Iudas*, *Quid mihi dabitis?* what will you giue me, and I will let you haue the Keyes? The other haue learned thus much (though ſome of them haue not much other learning) that *Eſaus* hands vvill ſooner get the bleſſing then *Iacobs* voyce: and therefore doe they hold it fitter that their Patrons ſhould feele them then heare them: feele their payment of Golde, then heare their preaching of the Goſpell: for, by that way doe they to them make beſt demonſtration of their ſufficiencie. For, theſe Mammoniſts who haue no other God but their purſe, doe accòunt with Saint *Hieromes* Countrimen, that *Sanctior eſt ille, qui ditior eſt*: that hee is the beſt man who hath moſt money, and is fittest to be Parſon, that is willingeſt to pay moſt for the parſonage. And therefore many a *Iohn lacke-Latine* haue yet learned, and doe all practiſe the Greeke Oracle, and doe finde it a true Oracle among falſe Patrons:

These be their men of beſt gifts.

Hieron. ad Crom. Iouin. & Euſeb. Epiſt. 43.

Αργυρίαις λογχασι μαχου, καὶ πανία νικησεις.

Euſeb. de vitâ Conſt. lib. 1. *c.* 22.

Fight muſt thou who wouldſt winne the Field
With ſiluer Speare and golden Shield.

In hoc ſigno vincunt: By croſſes of the Tower doe they conquere their gentle Patrons, that yeeld at the aſſault of Angels, to betray the ſoules of them that ſhould not dye.

Ezec. 13. 19.

Thus, Τὰν ἀρετὰν, καὶ τὰν σωφίαν νικᾶυτι χελῶναι: Money beares downe both worth and wiſedome. And if *Magus* come with money enough, *Iudas* will ſell, and *Balaam* will bleſſe; but woe be to the Common-wealth where

Cæl. Rhodig. l. 10 *c.* 2. *Antiq. lect.*

where *Iudas* is Patron of a Benefice, *Magus* the Miniſter, and *Balaam* the Biſhop: there Chriſt himſelfe will be ſould, the holy Ghoſt bought, and both diſpenſed withall. There the *meaneſt of the people*, which are not of the Sonnes of *Leui* are made *Prieſts of the high places*. For, there is iuſt the Bawdes Law, *Qui plus dabit auferet*: Hee that comes with moſt carries it. Let our gracious Soueraigne, like braue *Marcellus*, neuer ſo worthily contriue the Temple of *Honor*, that there is no acceſſe into it, but through the Porch of *Vertue*: yet doe theſe *Bels*-Prieſts finde backe-wayes and by-wayes into it, thorow their Patrons houſes, which ſtand too neare to the Churches, though the dores be ſealed with the Kings Signet, that is, though wee haue moſt wholeſome Lawes prouided to preuent Simonie. And hence alas comes it, that Aſſes, if laden with gold, haue acceſſe into the Tabernacle, I had almoſt ſaid *in Sanctum Sanctorum*; notwithſtanding that by the Leuiticall Law, an Aſſe, as an vncleane beaſt, was to haue his necke broken, and neuer be offered in the Tabernacle.

1 King. 12. 31. and 13. 33.

Terent. in Phrom.

Exod. 34. 20.

If Chriſt caſt them out of the Temple, which played the Merchants in it: what ſhall become of them, thinke you, that make merchandize of it? and that doe preferre the gaine of their purſes before the gayning of the ſoules of their brethren vnto Chriſt our Sauiour. If *Danid*, though hee longed, would yet not drinke the water which three of his Worthies fet from the Well of *Bethleem*, thorow the midſt of their enemies, becauſe it was, as he called it, *The bloud of thoſe men that went in ieopardy of their liues for it*: what Monſters are theſe that wee haue ſpoken of, that clothe their backes, feed their bellies, and maintaine their pleaſures with the price of bloud, and ſo with the bloud of their Brethrens ſoules; eyther ſtaruing them, by eating vp the maintenance and liuing of their Nurſes and Paſtors; or elſe ſelling them for money to ſome vngodly *Magus*, whoſe firſt care is to fleece the flocke

Iohn 2. 14.

2 Sam. 23. 17.

flocke for his owne priuate gaine;, and leaſt, to feede it for the publike good thereof, and the glory of God?

I haue troubled you the longer with theſe cruell robbers, to the end that you may ſee with griefe, and bewaile with teares, how the men of our time are degenerate and fallen from that feruent affection which our Apoſtle and the Saints of God haue borne to the publike good of the Church of Chriſt.

Paul (that more deerely loued the Church then euer *Codrus*, *Curtius*, *Decius*, *Brutus*, or any other, did their Country) made his owne eternall gaine giue place, for a time, to the temporall good of the Church: ſo dearely did hee loue the Church. Theſe doe exchange and ſell away their eternall ſaluation, and doe pull Gods curſe vpon their poſteritie, for the temporary goods of the Church: ſo damnably doe they loue the goods of the Church. Verely a fearefull Iudgement will befall theſe *Iudaſſes*, that count all loſt which comes not to their bagge, that grumble if any coſtly Oyntment be beſtowed on Chriſt, that grudge the Church the poore remaines of their former robberies, that make no conſcience to make money of the ſoules of men, of Chriſts coate, and of Chriſt himſelfe. Woe will be to their perſons, places and poſterities, which make the caſe of Chriſts Church ſo wofull, if God giue them not grace to repent and reſtore: which the God of mercy graunt them.

Saint *Pauls* loue of the Church aboue his owne gaine, condemnes all bad Paſtors, and conſcienceleſſe Preachers, who preferre their owne priuate ends before the publike good of their Flockes. Some take more paines to aduance their owne gaine, then they doe to promote Gods glory in gaining ſoules vnto Chriſt, by faithfull diligence in their Miniſtery. Theſe would be partakers with the Altar, but would not waite at the Altar: they would be fed of the Flocke, but would not feede the Flocke. Theſe are quite contrary vnto *Peter* in their

1 Cor. 9. 13. 7.

practiſe:

practise: for *Peter* when hee went to fish for money did euen at Christs commandement vse an angle onely, *Mat.* 17. 27. But when he was to make a draught that should demonstrate that hee should be a fisher of men, *then did he launch out into the deepe, and let downe his net.* Luke 5.10,4. But these when they should fish to catch men to Christ, will scarce vse an angle; but if they be to fish for money, they will surely cast out their greatest net to make that draught: so much more earnest are they for their owne gaine, then for the Churches good.

Another sort there are, which be men of good gifts, but of small conscience in the vse of their gifts: These doe most-what hide their Talents in the earth, and doe ordinarilie spend more time in mending of their Nets, then they doe in fishing with them; that is, in their owne priuate studies, for the improuing of their knowledge, then in their publike preaching for the edification of Gods people; yea, and in their preaching, which is scarce once a moneth, they labour more to delight the vnderstanding part with some strayne of wit, then to worke vpon the conscience with the power of Gods Word: they often tickle the eare, but seldome touch the h art: they may please mens curiositie, but doe not profit their conscience; for *Plausum quærunt, non planctum,* They preach to winne applause of their hearers, not to worke repentance in their hearts. They more respect their owne praise then the peoples profit, their owne priuate glory then the glory of God: so farre are they from S. *Pauls* resolution, that preferres the publike good of others before his owne priuate ends.

Lastly, whereas *Paul* being in this doubt betweene two goods, resolues not rashly, but doth with mature aduise weigh the reasons on eyther side, lest if hee should on a sodaine improuidently incline to one part, hee might fall into some error or inconuenience, which might bring repentance too late or in vaine: his Apostolicall exam-

ple teaches vs this Christian wisedome; to enter vpon all actions with good aduice and wise fore-cast, and especially all doubtfull affayres; in which, as in this case of the Apostle, there is a conflict betweene the minde and the will, the affection and reason, the publike good of many and the priuate good of one. For, as rashnesse is alwayes dangerous, so especially in all causes of this nature and consequence. *The Wise-mans eyes are in his head,* (saith *Solomon*) *but the foole walketh in darknesse.* And why so? *Because the eyes of a foole are in the corners of the world,* *Prou.* 17. 24. Doe thou then follow his aduise, *Pro.* 4. 25. *Let thine eye-lids direct the way before thee: Ponder the paths of thy feete, and let all thy wayes be ordered aright:* that is, weigh all thy actions in the true ballance of wisedome and Charitie; and then shall not Appetite ouer-sway Reason, nor Will ouer-rule Wit and iudgement. Fooles doe not weigh them at all, or else they doe not thus weigh them: not thus in the true ballance of loue as *Paul* doth here, but in the ballance of lust. Now in their deceitfull ballance of lust, by the weights of the world, priuate gaine ouer-weighs the publike good: and profit, pleasure, preferment and worldly things weigh downe goodnesse, grace, glory, and God himselfe. But in the equall ballance of Loue and Wisdome, with the weights of the Sanctuary, that weighes euery thing iustly according to their worth, the common good of many beares downe the priuate gaine of one, as is here apparant in our Apostle. With this Wisedome ought wee all to direct our wayes, with this Loue to ponder our pathes, and with *Paul* must wee cause Desire to yeeld to Discretion, Affection to Iudgement, and our owne priuate ends to giue way to the publike good. For, *Præstant priuatis publica,* in the account of all good Christians.

Eccles. 2. 14.

Prou. 4. 25. 26.

Ambros. orat. funeb. de excessu Satyri.

But neuer a one of these Earth-wormes, or any of their fellowes are with *Paul* in a doubt, or in a straite betweene two: for the respect of their owne priuate carryes them away

away clearely from all regard of the publike: so that to aduance their owne profit, they are resolute to sell their owne soules and their brethrens, and to prostitute the Church of Christ, to the Prince of darkenes.

Strabo tels vs a pretty story, which may fitly be applyed to these fellowes. A Musitian (saith hee) did on a time come to shew his skill in Iassus among a company of Fisher-men: they all gaue him audience, to his seeming, with much attention. But so soone at euer they heard the Market-bell ring, they ranne all at once in all haste from the Musicke, euery man to his Market; one onely, that was hard of hearing, stayes still behinde and continues a hearer. The Musitian imagining, that the loue of his Musicke had wonne him this mans company, when all the rest had left him, comes nearer to him, and giues him solemne thankes for that hee had heard him with so good attention, when all the rest did so rudely leaue him vpon the ringing of the Market bell. And hath the Bell rung indeede quoth the deafe man? the Musitian tels him it had; whereupon he also flings away after his fellowes, murmuring that for his hearkening to a fidler, he had like to haue lost his Market. Here is a liuely resemblance of our ordinarie and titular Christians. They seeme to be honest and deuout hearers of the heauenly Musicke of the word of God, but no sooner toules the worlds Market-bell, calling them away to pleasure, profit, or preferment, but away they goe, leauing the word, duetie, conscience, and GOD himselfe, without any further demurring vpon the matter, or being once in a doubt whether way to take. So powerfull is the world in the hearts of all worldlings: and so prone is man to preferre his owne priuate respects, contrary to the practise of our Apostle, before all publike duety to God and his Brethren.

Cæl. Rhod li. 19. c. 11. Antiq. lect.

Thus much of the first thing, *Pauls* perplexed *Doubt* betweene his owne gaine and the good of the Church.

2 Thing. The second thing is *Pauls Desire*, which is two-fold: namely,
1 To be loosed.
And
2 To be with Christ.

Both of these are Reasons of his *Desire*, and the second a reason of the former.

Having a Desire.] Επιθυμίαν ἔχειν, to haue a desire, is more, then ἐπιθυμεῖν, simply to desire; for it witnesseth two things. First, a vehement; secondly, a perpetuall desire to passe to Christ: neither of which any worldling can haue. For how can hee *vehemently*, and *earnestly* desire to be loosed, *Whose heart cleaueth to the ground*, and is glued to the world? Or how can hee haue a *perpetuall* desire, in whom there is, at most, but a wishing will, which is a property of Nature, incident to malefactors, and men in misery; but neuer any *setled purpose, a gift of Gods grace*, peculiar to the Elect.

Psal. 44.25.

Men ouerwhelmed with misery, and whose life is as bitter as death, may perhaps haue this desire to dye; and other-some if they must needes dye, are content. But, *Nulla, laus est facere, quod non potes non facere*: It is no prayse to doe what you cannot will or choose but doe. And it is the fashion of most men, when death hath once arrested them, then to thinke of putting in of bale: whereas before, like desperate Banke-rupts, they neuer had a thought of their debt and danger, vntill that Gods Serjeant clap them vpon the shoulder, and doe apprehend them: and then when death hath seazed vpon them, they beginne to thinke of sending for the Minister, and so the Bell and the Minister must goe together. O, but let vs meditate of death, like *Paul*, in our best health, and euer haue our end before our eyes: for a vvise mans whole life should be nothing else but a meditation of death, as *Plato* tels vs. Let vs doe therefore as *Ioseph* of Aramathea did, make our Tombes in our Gardens, that

Lact. lib. 5.

Iohn 19.41.

euen

euen in thoſe places vvhich affoord vs moſt pleaſure in our liues, we may haue alſo ſome liuely remembrances of our deaths; as this Nobleman had, who had long agoe made his Tombe, and did fit himſelfe for death, euen in his beſt health, oftentimes deſiring to be looſed and to be vvith Chriſt.

Thus wee ſee *How*, and *When*, Saint *Paul* deſired: Now wee come to ſee *What*. Firſt, *to be looſed*: Secondly, *to be with Chriſt*.

Ἀναλῦσαι, may be taken in two ſignifications, both which tend to one end. Firſt, in the Paſſiue, for to be *diſſolued*, to be *looſed*, *vnbound*, as it is commonly taken, that is, to be *freed*, ſet at *liberty*, let out of a *Net*, or out of *priſon*. Secondly Actiue; for to looſe from a *hauen*, or *port*, as ſhipmen doe, to *depart*, as in the ſhip of death, from the *ſhore* of this life to the happy *hauen* of eternal glory. So doe the *Siriack*, *Chryſoſtome*, *Beza*, our new Tranſlation, and others take it.

Now both theſe acceptions of the word doe teach vs the benefit of death to Gods children: Namely, that it is a ſetting vs at liberty, that are in bonds; and a ſetting vp ſaile to paſſe from a country, wherin we liue as ſtrangers, to our *abiding Citie*, *hauing a foundation*, *whoſe builder and maker is God*. And both theſe names doe teach vs to entertaine it cheerefully, and willingly to vvelcome it, when the Lord doth ſend it. Heb. 13. 14. & 11. 10.

Death is three-fould
1. *Naturall* of the bodie.
2. *Spiritual* of the ſoule in ſinne.
3. *Eternal* of both in hell.

To theſe three deaths are oppoſed three liues; of
Nature.
Grace.
& *Glory.*

Naturall death, * *Plato*, as vvell as *Paul* heere, tels vs, is a diſſolution or a ſeparation of the ſoule from the bodie: and that we know, which *Plato* knew not, is but for a time, namely, vntill the reſurrection. The ſpirituall death is a

* Ὁ θάνατος οὐδὲν ἄλλο ἢ λυσῖν πραγμάτοιν διάλυσις τ̃ ψυχῆ, καὶ τ̃ σώματος ἀπ' ἀλλήλοιν. Plato in Gorgia.

separation of the soule from God. And sinne is the mother, and the deuill the father of it: as *Theodoret* saith, and I may adde that damnation is the daughter of it: and this is when men doe *die not to sinne, but in sinne.* Now the third, *eternall death*, is the *hire* and *wages* of the second: and this euer followes the reprobate after the first.

Dialogo.3.

Now *Paul* neither desires the spirituall death, vvhich is defacing of Gods Image in man: nor the Infernall, vvhich is the damnation of the sinfull Creature: but onely the *Naturall*, vvhich is to the elect nothing else, but a being loosed from the bonds of sinne, and the prison of the bodie, and a setting forward for the kingdome of heauen.

Gen.3. Rom.6.23. 1 Cor 15.26. Heb.2.14.

And such is death to Gods Saints, not simply in it owne nature, for so it is the curse of God, the stipend of sinne: the enemie of Christ and all mankinde: But thus is it altered by Christs death, *who hath thorow death destroyed him that had the Lordship of death, the deuill*: and disarmed death it selfe, hauing taken the stings of sinne from this Serpent: so that now vve need not any more to feare it as a foe, but ought to embrace it as a friend. So graciously hath our Sauiour done for vs, making medicines of maladies, cures of vvounds, and salues of sores: and to his children producing health out of sickneſſe, light out of darkneſſe, and life out of death.

1 Cor.15.56.

Heere vve haue a doctrine full of comfort, that truely fortifies vs against all feare of death, of all terrible things the most terrible, as *Aristotle* and all carnall men do imagine. It is but as S. *Peter* termes it, *A laying downe of the Tabernacle*, for so he stiles our bodies: or an *vnclothing or putting off of it*, as our Apostle else-where speaks, and a remoouing out of the bodie, from a most filthy lodging to a most glorious dwelling; or as Christ as well as his Apostles cals it, *a sleeping, a falling a sleepe*, or as heere it is titled, *a loosing from a port, or being loosed from a prison.*

2.Pet.1.14. 2 Cor.5.4.

All which names doe teach vs to be so farre from being afraid

afraid of it, that we ought willingly to welcome it, as the ioyfull messenger of our happy deliuerance: and not sing *Loath to depart*, as all worldlings doe, which tremble at the name of death.

We see also here how a man may truely be without all feare or danger of death. Be Gods childe, be in Christ by faith, let that be thy care; for faith in Christ takes away all feare and perill of death: and all things euen euill in their owne nature doe worke together to the good of them that loue God. And whereas men are loath to leaue the world, it is because with the world they lose their whole portion; for they haue no part in Christ by faith, no portion in heauen by Christ: and therefore doe they dye so dully and vnwillingly, because they haue no assured hope to be with Christ after death. Whereas the elect doe lothe this life when once they haue had a true taste of eternall life. And it is impossible that they should dye vnwillingly, that are assured that death doth loose them from a prison, & bring them to be with Christ.

Ioh.14.1.

Rom.8.28.

Pro.11.7. When the wicked man dieth, his pompe perisheth. Psal.17.14.

Wee learne also from the two significations of this word, excellent and comfortable doctrines.

1. For if wee take ἀναλῦσαι Actiuely, for to depart, disanker, & loose from a port; that teaches vs that here we are strangers and pilgrimes; wee haue heere no abiding citie, vve are out of our owne true countrey, while we are in the world. For as *Augustine* saith, if we were not strangers, we should not passe hence; but hence we must passe will we nill wee; Nay moreouer we are now a passing in the barke of death, and our whole life is nothing else, but *iter ad mortem*, a iourneying towards death:

Aug. de verbis Dom. ser.32.

Iob.16.vlt.

It should then be our care and wisedome, to passe by those things which will passe from vs. And not to lay vp our treasures in earth, but to send them before to our standing house, or continuing countrey, as *Chrysostome* speakes, and Christ aduises: for we lose them, if we lay them vp heere where we must leaue them, and can neyther

ther tarry with them, nor carry them hence: we keepe them, if vve ſend them to heauen, as it were by bill of exchange in the hands Chriſts poore members, to receiue intereſt for them of the Lord himſelfe, who promiſeth to be a debter to vs, to reward the leaſt cup of cold water giuen to his: I ſay a debter, not for the merit of our work, but for the grace of his owne promiſe, which as he made of his free grace, ſo will hee alſo performe in his Iuſtice and Truth; and ſo his retribution is not *obligatio ex debito*, but *compenſatio ex gratia*; not a due debt, but a gratious recompence, vvith vvhich hee is pleaſed of his grace to reward our vvorke, or rather his owne worke in vs and by vs.

Prou. 19. 17. Matth. 10. 42.

For vvant of this wiſedome the wicked haue cauſe to lament their loſſe, for that they muſt leaue their vvhole portion behind, when they ſaile hence in the Barke of death. But the godly man, like wiſe *Bias*, eyther carryes all with him, or rather hath ſent it before him to his heauenly habitation: ſo that hee may ſay vvhen the vvorld is a burning, *Nihil perdidi, vbi nihil amaui, totumque habeo, quando quem diligo, mecum eſt.* I haue loſt nothing where I loued nothing, I haue my vvhole portion, when I haue Chriſt my loue vvith mee.

Diog. Laert.

Oroſ. lib. 5. c. 2.

If wee take ἀναλῦσαι in the paſſiue ſignification for to be looſed; it giues vs to vnderſtand that in this life we are all priſoners: our ſoules are pent vp in the priſon of our bodies, for σῶμα is σῆμα, as *Plato*, *Macrobius*, and *Tully* doe teach vs, that is, our body is a graue, a ſepulchre of our ſoules: nay more, a Satan to our ſoules, when our ſences are the ſoules bawdes, and death enters in at theſe windowes, and our fleſh like *Iudas*, ſels and betrayes vs into the hands of our deadly enemies, and our bodies themſelues are alſo priſoners in this world, whereof the Deuill is as it were, the Iailor; Men are his priſoners, inuironed with perils, manacled with miſeries, lying in it as in an Inne full of murtherers, in a denne full of deuouring

Plato in Crat. Macrob. in Som. Scipionis, lib. 1. cap. 11.

deuouring beaſts, in the great net of Satan, and the very neſt of the deuill. It is like the Herbe of *Ariana* that *Plinie* writes of, though it be of excellent ſmell, yet in euery leafe of it, is a little Serpent, whoſe ſting brings preſent death to all that doe but touch it. It is like the cup of the Babiloniſh vvhoore, guilded without, but full of poyſon vvithin; and is euer more dangerous vvhen it fawnes then vvhen it frownes: ſo that if it doe ſothe thee, it is but to ſeduee thee: if it doe embrace thee, it is but to breake thy backe: if it lift thee vp, it is but to daſh thee in peeces: if it doe feaſt thee, it mindes like *Abſolon* for to murther thee.

2 Tim. 2. laſt. *Plin.* 12. *c.* 8 *Nat. Hiſt.*

Heere then vve ſee all men in this vvorld, like *Ionas* in the Whale, doe liue in the belly and bowels of death. Heere the beſt men doe lye with the bolts of ſin vpon their heeles, nay, euen vpon their hearts: inſomuch that wee haue all need to pray vvith *Dauid*, *to haue our hearts ſet at libertie, before we can runne the way of Gods Commaundements*. For, if vve ſhould ſequeſter our ſelues from the vvorld, and liue out of all company of man, and become companions of Scorpions in the vvilderneſſe; yet vvould the vvorld goe with vs in our hearts: and ſinfull deſires vvould dwell in our ſoules. As S. *Hierome* vvitneſſes of himſelfe, when he had done thus, in theſe words: I that had condemned my ſelfe to this priſon (in the deſert) and liued onely in company of wild beaſts and Scorpions, *ſæpe choreis intereram puellarum*, am yet often in my minde dancing among young maids: I felt hot deſires in a cold bodie, and though my fleſh was almoſt dead, yet my luſts vvere aliue, &c.

Pſal. 119. 32

Hier. Ep. 22. *ad Euſtochium.*

Who vvould not leape naked out of this ſinking ſhip for feare of drowning, out of this burning houſe for feare of conſuming? vvho would not vvith honeſt *Ioſeph*, rather leaue his cloake in the hand of this harlot, then ſtay to bee polluted by her? and thinke vvith *Lot*, that hee hath made an happie eſcape if hee can bee

quitted of this *Sodome*, ouer which hangs fire and brimstone, vvho would be loath to leaue this vaile of misery, or to be looſed from this priſon?

And yet moſt men, (ſuch is their madneſſe) though they could be content to be with Chriſt when they die; yet are they loath to die, and perhaps afraid to goe to Chriſt thorow the gate of death. And others (which is more admirable) are ſo ſtrangely bewitched with the world, that they had rather liue heere ſtill by the fleſh-pots of Ægypt in all this bondage and perill, then trauell towards Canaan Gods kingdome for to be with Chriſt. Yea, theſe prophane *Eſaus* had rather haue their Meſſe of pottage, the tranſitory things of this life in preſent poſſeſſion, then the birth-right of Gods ſons vvith *Iacob*, the inheritance of heauens glory in reuerſion. Theſe ſing as the Epicures did in *Chryſoſtomos* daies, Δός μοι τὸ σήμερον, καὶ λαβὲ τὸ αὔριον. *Let me haue to day, and take to morrow to thy ſelfe.* Not one of theſe haue any deſire to be looſed, and to haue their ſoules freed out of the priſon of this bodie, or their bodies out of the priſon of this world: and both ſet out of the gun-ſhot of miſery and ſinne. But the Saints of God are of an other minde, euery of them ſay with *Paul*, *O miſerable man that I am, who ſhall deliuer mee from the bodie of this death?* Rom. 7. 24.

Obſerue alſo that though Saint *Paul* haue a deſire to be looſed, yet will he not like a deſperate man looſe himſelfe, or breake priſon. He knowes that a ſouldier muſt not forſake the field before his Captaine ſound the retreat, nor leaue the army before the Generall giue him his paſſport. And therefore he will *exire de vita, non fugere*, góe out of life, not runne away, as *Seneca* ſaith: for he knowes well that vve may *accipere mortem, non arripere*, receiue death patiently, but not runne vpon it deſperately, as S. *Hierome* ſpeakes: and therefore would he haue God that gaue him his ſoule, to receiue it againe at his good pleaſure. *Sen. ep. 24. Hier. ſup. Ionam.*

You

You see, deere brethren, the reasons of S. *Pauls* desire to die. First, because death frees him from the miseries and perils of this vvorld, and the necessitie of sinning, and both aboliſheth all present, and preuents all future dangers, and secondly it brings him to be vvith Christ. Isay. 57. 1. 2 King. 22. 20

Such also for the same reasons must be our desire. It is not *vitæ fastidium*, a loathing to liue, but *iniquitatis tædium*, a loathnesse to sinne, that must cause vs to hold with the wisest king, *That the day of death is better then the day of birth.* This being an enterance into all woe and danger; the other a freedome from these: and a verie Portall into Paradise to all Gods children. Eccles. 7. 3

What man wearied vvith labour desires not rest? What Marriner tost vpon the Sea, vvishes not to come into safe harbour? What traueller tyred with a toilesome and perillous iourney, would not vvillingly come to his waies end? what sicke man accepts not health? what slaue embraceth not freedome? what prisoner entertaines not enlargement? what captiue would not welcome liberty? what husbandman would be euer toyling, and not be glad at length to reape the fruit of his labour? what Marchant is content to liue euer in danger by Sea, and by Land among theeues and rouers, and not to come at last safe home vvith his wealth? Lastly, what man hauing the reuersion of a goodly kingdome, would be loth to receiue the possession of it? And yet are we in the case of all these in this world. And looke how farre heauen excels earth, goods eternall momentanie vanities, and the ioyes of the Saints of God the delightes of the sonnes of men: much better cause haue vvee then any of the former, to desire to be loosed, and to be with Christ.

Thus much of the first part of S. *Pauls desire*, which is *to be loosed*. Now followes the second, which is *to be with Christ*. To be with Christ, is both a reason of his *desire*, and also a *reason* of his *former reason*: For if *loosing*,

doe bring vs to be with Christ, is not this reason enough to make vs most willing to be loosed? Yes verely is it. For this makes death to the righteous no death, but rather a passage into life, yea our dissolution is nothing else, but *æterni natalis*, the birth-day of eternitie, as *Seneca* cals it, more truely then he was aware of. For this dissolution giues to our soules an enterance and admission into the most blessed societie of eternall glory with God himselfe. I will not now enter to speake fully of the ioyes of Paradise, which all shall come to possesse, when once they come to bee with Christ.

In a few words, let me tell you, that whereas Reprobates, which are bastards, may, and most-what haue their portion of goods in this life, yet life euerlasting is that inheritance, which is entailed to Gods sonnes: so the sonnes of Concubines, as *Ismael*, and the sonnes of the East, are sent away with portions of goods in this life, but to *Isaac* the sonne of promise, and to none but him, is made the promise of the land of Promise: thus worldly wealth and honour, may bee the liuerie of seruants, but to be with Christ, is proper to Gods elect, and is the ioynture of Christs Bride, whose names are written (entered into Gods checkroule) in heauen, and *for whom an inheritance immortall and vndefiled, and that fadeth not away, is reserued in heauen, and the crowne of righteousnesse is laid vp for them*, and is *in deposito*, in the hand of God, who will giue it them at that day.

Luc.10.20.

1 Pet.1.4.

2 Tim.4.8.

For if they had it now in their owne keeping, they would goe neere to lose it, and therefore God keepes it for them in heauen; and also because they shall not lose themselues, neyther heere in earth before they come thither, Saint *Peter* telles vs, *that they also are kept by the power of God therow faith vnto saluation.*

1 Pet.1.5.

Now

Now, this inheritance and crowne, is called *Life euerlasting*: by *life* is signified the *greatnesse* of the happinesse: by *euerlasting*, the infinite *perpetuitie* of it. It is incomprehensible for the greatnesse, infinite for the eternitie: so that our Apostle tels vs, that *neyther eye hath seene, nor eare hath heard, neyther is the heart of man able to conceiue the things that God hath prepared for them that loue him.* For, there shall be health without sickenesse, youth without olde age, liberty without bondage, satiety without loathing, fairenesse without deformitie, abundance without want, knowledge without ignorance, glory without ignominie, ioy without heauinesse, securitie without feare, peace without perturbation, and life without inconuenience, or end of happinesse. There shall be full accomplishment of true life in both body and soule vnited vnto Christ, as members to their head, and by Christ vnto God the fountaine of all felicitie; and by this most blessed vnion shall wee haue communitie with Christ of all fulnesse of good and glory. What can wee imagine that may delight vs, that there wee shall not haue in infinite fulnesse? Wouldest thou haue sweet Musicke? there shalt thou enioy, when thou commest to be with Christ, the harmonious melody of the heauenly Saints and Angels, which sing, day and night, before the Throne. Wouldest thou haue beauty and excellency of body? there shalt thou be like vnto the Angels, and shalt *shine as the Sunne, in the kingdome of thy Father.* Wouldest thou haue pleasure and delight? there shalt thou *be satisfied with the fatnesse of Gods house, who shall drench thee with the riuer of his pleasures.* Wouldest thou haue wisedome? there thou shalt inioy the full view of Wisedome it selfe, and see God face to face. Dost thou desire friendship, concord, and vnitie? there thou shalt loue God aboue thy selfe, and God shall loue thee better then thou canst loue thy selfe: and there all the Saints and Angels shall haue but one will, and that shall be agreeing with Gods will.

1 Cor. 2. 9.

Mat. 22. 30.

Mat. 13. 43.

Psal. 36. 8. 9.

will. Wouldest thou haue power? there thou that hast *beene faithfull in a little, shalt be made ruler ouer much.* Wouldest thou haue honour? there shalt thou be Gods Sonne, and inherite a Kingdome. Doest thou loue blessed company? there shalt thou enioy the societie of the Saints and Angels, and the presence of Christ and God,

Psal. 17. 15. and *behold his face in righteousnesse, and be satisfied with his*

Psal. 16. 11. *Image*: and haue *his presence, in which is the fulnesse of ioy, and at whose right hand are pleasures for euermore.*

Sith therefore all true happinesse is to be had then, and onely then, when wee come to be with Christ, (for when wee are borne into this world wee beginne to die, and when wee dye and depart hence, then, and not before, wee beginne to liue: and here all men doe dye, the good men *to sinne*, the euill *in sinne*, so that our life in this world is rather a death then a life) let it be our care with

Heb. 11. 24. 25. 26. *Moses*, to contemne all worldly pleasure, profit, and preferment; and with *Paul, esteeme them losse, and iudge*

Phil. 3. 8. *them dongue, that wee may winne Christ.* And sith *our life*

Col. 3. 3. *is hid with Christ in God, let vs haue our* πολίτευμα, *conuer-*

Phil. 3. 20. *sation in heauen, from whence wee looke for Iesus Christ our*

Col. 3. 4. 5. *Lord.* For hee that knowes that *when Christ his life shall appeare, hee shall also appeare with him in glory*; he I say, *will*

1 Iohn 3. 3. *mortifie his earthly members. Hee that hath this hope purifies*

Luke 21. 28. *himselfe*: and hee may with *chearefulnesse looke vp, and lift vp his head when his redemption draweth neere.* O that we

Deut. 34. 1. had a true view of this kingdome of God, as *Moses* had of Canaan from Mount *Nebo*, or had but some taste of

2 Cor. 12. that happinesse, as *Paul* had, who prayes for the *Ephesi-*

Ephes. 1. 18. *ans*, that God *would open the eyes of their vnderstandings, that they might know what the hope of their calling is, and what are the riches of the glorious inheritance of the Saints.* Surely, if wee had, wee, that now thinke our hell here in earth an heauen, would then despise the world, and run after Christ in the smell of his Oyntments, as *distracted*

Cant. *for the loue of him.*

Did

Did *Cleombrotus*, vpon the reading of *Plato's* booke of *the Immortalitie of the Soule*, hurle himselfe into the Sea, for no other end but in hope thereof; and shall not wee be willing to be loosed, when loosing brings vs to be with Christ? *Cic. Tuscul. quæst. lib. 1.* So did *Cato. Plutarc. in vita Catonis.*

Cercidas an heathen told his friends, when hee lay on his deaths bed, that hee did with delight leaue this life, for that hee did conceiue, that in hell after his death he should haue the company of *Pythagoras* the Philosopher, *Hecataeus* the Historian, *Olympus* the Musitian, and *Homer* the Poet. If this Gentile went chearefully to hell in hope of such company; with what ioyfulnesse should Gods Elect depart this life when they come to heauen, to liue in the company of the Saints, Angels, and GOD himselfe. *Cæl. Rhod. li. 21. c. 44.*

When the Queene of *Saba* saw the wisedome of *Salomon*, his sumptuous House, the order of his Seruants, and his seruice; she said, *Happy are these thy Seruants which stand euer before thee and heare thy wisedome.* An hundred thousand times are they more happy, which shall stand before God in heauen, and see his Maiestie, glory, and wisedome. This duely weighed made *Basil* say, *Why should I feare death, which doth but render my vp into the hands of God my Creator?* This makes all good men, with *Paul*, to *forget what is behinde, and to endeuour themselues vnto that which is before*; and *to presse hard towards the marke, for the price of the high calling of God in Christ Iesus*: hauing both a vehement and a perpetuall desire to *be dissolued, and to be with Christ*, leauing earth, while they liue on earth, and fixing their immortall soules vpon immortall goods. 1 Kings 10.8. Phil. 3. 13. 14.

By this wee see what it is to be with Christ, namely, to inioy the immediate fellowship of Christ in heauen which is onely proper to good men departed this life, who as they haue liued with Christ, in part, in the Kingdome of grace, so shall they liue and be perfectly with him in the King-

Kingdome of glory. Wee must obserue then the difference betweene to be *in God*, and to be *with God*. GOD wee doe know, as the Schooles doe teach vs, is by his presence, power, and essence, in euery nature and essence, yet without definition of himselfe; in euery place, yet without circumscription; and in euery time, yet without all change or mutabilitie. In his Saints he dwels in more excellent manner, namely, by the grace of Adoption: and hee is in Christ, man, in a most excellent manner, by the grace of Vnion: for, in him dwels the *fulnesse of the God-head bodily*. Now by this wee may see that God is in the wicked, yet dwels hee not in them as hee doth in the godly, which are the temple of God. And albeit euill men are there where God is, who is not absent from any place, yet are they not *with God*, eyther by faith in this life, hauing God dwelling in their hearts by the grace of Adoption, and so hauing a kingdome of God within them as the godly haue, *Luke* 17. 21. Neyther can they be with God, *per speciem*, by sight in the other life, that is, be *with Christ*, as all the faithfull shall be. *Augustine* well handles this difference, vpon the words of Christ, *Iohn* 17. 24. where Christ saith, that hee will not onely haue his Elect to be *where hee is*, but he addes, *with me*; *I will that where I am they also may be with mee*: For, to be *with Christ* lets vs see an Association, in which there ought to be a conformitie of will and assistance.

Lomb. Sent. 1. distinct. 37.

Col. 2. 9.

Aug. in Euang. Iohan. tract. 111

Luk. 23. 43. *To day shalt thou be with me in Paradise.*

Bonauent. in Sent. 1. dist. 37.

Wee see hence, that none doe come to be *with Christ* after death, if in this life they be not *with Christ*: for if Christ doe not dwell in them here, by his grace and spirit, they shall neuer raigne with him in glory.

And this condemnes all Libertines and Hypocrites that would haue Christ to be their Iustification, but not their Sanctification: to kill sinne *for* them, but not to kill sinne *in* them, which would haue the punishment taken away, but would not part with the sinne; which will not liue the life of the righteous, and yet would die the death

of

of the righteous, which would willingly be freed from the curse of the Law, but yet would still continue in the course of the lawlesse.

But let these *Balaams* that loue the wages of vnrighteousnesse, and yet would *dye the death of the righteous*, know that μία ζωὴ πρὸς τὸν ζῶντα βλεπειν: εἰς θάνατος ἡ ἁμαρτία, ψυχῆς γὰρ ὄλεθρος: There is but one life, and that is alwayes to be looking towards life, and but one death, and that is sinne, which is the destruction of the soule. And let them be assured, that if they haue followed death in this life they must needes finde it in the other. And what madnesse is it for any that hath liued the life of the rich Glutton, and hath receiued his pleasures here, to hope to haue the death and the comforts of *Lazarus* in the other life also? or to imagine when he hath spent his whole life in the Diuels seruice, that yet in the end he shall receiue Christs wages?

2 Pet. 2. 15.
Numb. 23. 10.
Nazian. orat. 11
Luke 16. 25.

Let it then be our care to liue to the Lord, that we may dye in the Lord, and may after our loosing come to be with Christ.

Out of these words of my Text, I may take occasion to confute diuers false doctrines.

First, if to be with Christ be to be with Christs humanitie in heauen, as it is apparant that it is (for otherwise in respect of Christs diuine nature, both Christ was then with *Paul*, and *Paul* with Christ, and is vvith vs all, albeit that hereafter wee shall haue a farre more excellent coniunction with Christ in heauen, then we haue or can haue here in earth, who while wee are in the body, *peregrinamur à Domino*, are absent from the Lord.) Then surely Christ is not euery vvhere in body, but onely in heauen. For if this vvere not so, *Paul* would neuer haue beene perplexed, and *in a strait betweene two*, if he might both haue remayned aliue in the body, for to teach the Church, and haue beene in his soule with Christ in glory. Neyther vvould hee haue said that *to be loosed* had beene

2 Cor. 5. 6.

more profitable for himselfe, and *to liue* had beene more necessary for the Church, if hee might haue had both at once, by being with Christ in *Brentius* and the *Vbiquitaries* heauen, that is, as they most absurdly teach, *euery where*. But *Paul* desires a more neere coniunction of his soule with Christs humane nature in heauen, with which hee was then already ioyned διὰ πίστεως, by faith: but not yet come to be with Christ, διὰ εἴδους, by sight. Here then fals to the ground the abhominable doctrine of the *Vbiquitaries*, coyned meerly for the maintenance of that *Consubstentiation*, vvhich teach, that not onely *totus Christus est vbiq;*, that whole Christ, or the person of Christ, is euery where: for that vvee all hold as vvell as they, but that *totum Christi est vbiq;*, that is, that the body of Christ is as well euery vvhere as his Diuinitie; for so vvould their Booke of *Concord*, breeding so much discord, make vs beleeue, both that the right hand of Christ is euery where, and that Christ is euery where, not onely as hee is God but as hee is man also. But this is confuted in this place, and it contradicts the Scriptures, vvhich say of Christ, that hee vvas not there, that is, absent from some places as hee is man, as *Ioh.* 6. 24. and 11. 15. and *Matth* 28. 6. The Angels say of Christ, *He is not here, hee is risen*: and Christ himselfe tels vs plainely; *Iohn* 16. 28. *I leaue the world, and I goe to my Father*. It is also contrary to diuers Articles of the Creed, as of Christs Conception, Natiuitie, Passion, Death, Resurrection, Ascention, comming to iudge the quicke and the dead.

P. Martyr so termed it. *Iosias Simler. in vita eius.*

2 Cor. 5. 7.

Lib. Concord. Artic. de Cœna Domini.

Not vvithout cause then did learned *Phillip Melanæthon* vtterly dislike this new deuise of *Vbiquitie*; saying in an Epistle written to *Fredericke Count Palatine, an.* 1551 *Hæc sunt portentosa omnia ignota eruditæ vetustati*: These are monstrous deuises, vnknowne to learned Antiquitie. And so let it passe as a new doctrine lately forged and foisted in.

If

If our ſoules departing from our bodies are ſtraight with Chriſt, as here our Apoſtle affirmes, then are ſome Græcians and *Irenæus* in an error, who ſeeme to holde that the ſoules of Saints departed, doe not preſently inioy the glorious viſion of Chriſt, but are kept vntill the Reſurrection, in an inuiſible place appoynted them of God. 2 *Irenæus lib. 5. aduerſ. hæreſes in fine.*

Thirdly, this alſo ouer-throwes the beaſtly doctrine of all Epicures, *Pliny*, and others, which ſuppoſe that mans ſoule dyes with his body. Againſt whom wee haue here two good arguments: firſt, if the ſoule were mortall it ſhould not depart or be looſed, but ſhould periſh with the body: therefore the very looſing or departing of it from the body, ſhewes that it is a ſubſtance ſubſiſting of it ſelfe. Secondly, when the ſoule is looſed from the body, it goes away to be with Chriſt. Therefore it dyes not, but liues for euer in heauen vvith Chriſt, to vvhom it goes. 3 *Plin. Nat. Hiſt. lib. 7. cap. 55.*

Whereas the ſoule is looſed, and goes to Chriſt, wee ſee that here is no third place, no purging of ſoules by the way, no print of Purgatory, but a departing from this life, and an arriuing at heauen. Belike Purgatory the Chimæra of the Papiſts, or rather the Popes *Ignis fatuus*, was not *in rerum naturâ*, in the dayes of the Apoſtles, among Chriſtians. Perhaps the Philoſophers who by the teſtimonies of *Tertullian* and *Hierome*, were *Hæreticorum Patriarcha*, the chiefe Fathers of the Heretikes, comming in to be Chriſtians, brought Purgatorie into the Church with them out of *Plato*: & the Papiſts haue ſince, as wee may ſee in *Bellarmine*, fortified it with the Turkes *Alchoran*. And the Pope hath made ſince good vſe of it, for the maintenance of his Monkes bellyes, and his owne Kitchin: this deuiſe being now the beſt fire that makes moſt of his pots ſeethe, and chimneyes ſmoake, as the laſt French King did betweene ieſt and earneſt tell *Cotton* his Ieſuite. But the word of God doth teach vs, that 4 *Bellar. de purgatorio lib. 1. c. 11.*

Father *Simeon* departs in peace; that *Paul* is looſed and goes to Chriſt; and that the *Theefe* that dyes no Martyr, departs notwithſtanding the ſame day to Paradiſe, and
Eccleſ. 12.7. that when *the body returnes to the earth, the ſpirit goes to*
Iohn 5. 24. *God that gaue it.* And Chriſt aſſures vs that *the beleeuer comes not into condemnation, but hath paſſed from death vnto*
Reuel. 14.13. *life.* And Gods Spirit ſaith, that *they that dye in the Lord reſt from their labours*; and *Lazarus* his ſoule is carryed by the Angels into *Abrahams* boſome. But this is enough againſt this olde wiues fable, raiſed and ſupported by lying ſpirits.

5 *Paul* is aſſured, and therefore ſpeakes hee not doubtfully, but confidently affirmes, that, as ſoone as death looſeth him, his ſoule ſhall be with Chriſt in heauen; by which we ſee that a fleeting opinion, or a floating hope of ſaluation is not enough for vs, or that onely a morall and probable perſwaſion, or a beleefe of certaintie of ſaluation on Gods part, but not on ours, is all that any can haue
Bellar. de Iuſtif. lib. 3. c. 10. in this life, as *Bellarmine* vvould make vs beleeue. For, wee know that Faith is not ὑπόθεσις, but ὑπόστασις, not a *ſuppoſition* but a *ſubſtance*: vvee muſt haue then, not a ſuppoſing hope, but a ſetled aſſurance, by vvhich vvee muſt before GOD perſwade our hearts: 1 *Iohn* 3, 19. for wee haue Gods Seale the very Spirit of Adoption, and Promiſe, which is the earneſt of our
1 Iohn 5. 13. inheritance. *Epheſ.* 1. 13. 14.

By which wee doe not onely hope well, as the Papiſts ſay, but doe know that *wee dwell in him and hee in vs,* 1 *Iohn* 4. 13. *yea, know that wee haue eternall life.* Which aſſurance though our weakeneſſe may and doth very oft diſturbe, and ſo breedes doubting in vs; yet can it neuer deſtroy our faith, or quench our loue, or quaſh our hope, or hurle vs into vtter deſperation. But though *our fleſh*
Pſal. 73. 26. *faile and our heart, yet is God the ſtrength of our heart, and our portion for euer,* as *Dauid* tels vs. Of which wee had a notable inſtance in this noble Lord.

Laſtly,

Laſtly, we may heere obſerue the notable difference betweene the Reprobate and the Elect.

The Elect haue alwaies *Pauls* deſire, with *Pauls* reaſons. And albeit that death is not to be deſired for it ſelfe (for euen *Nature* as well as *Opinion* doth abhorre it, as *Anſelme* truely telles vs) yet as it is by Chriſts grace, contrarie to the nature of it, made a *Meanes* to the elect to looſe them from all miſery, and to bring them into the immediate fellowſhip vvith Chriſt; *The godly doe looke for, and haſt vnto the comming of the day of the Lord: and doe wait for the redemption of their bodies.* And doe ſing with old *Simeon*, *Lord now letteſt thou thy ſeruant depart in peace*: and with *Iob*, *doe waite all the daies of their warfare vntill their chaunging come.* And would vvillingly *remoone out of the bodie to dwell with the Lord*: And haue *a deſire to depart, and to bee with Chriſt.*

Anſelm. in 1 Theſſ. c. 4.

2 Pet. 3. 12. Rom. 8. 23.

Iob. 14. 14. 2 Cor. 5. 8.

They deuiſe not with *Themiſtocles*, how to put off the giuing vp their accounts: *putting farre away the euill day*, but they fore-thinke with honeſt *Ariſtides*, how they may make vp a good account againſt that day, and *may be found vnblameable in holineſſe before God, at the comming of our Lord Ieſus Chriſt, with all his Saints.*

Amos 6. 3.

1 Theſ 3. 13.

But the wicked, they doe with *Fœlix* tremble, *if they doe but heare of iudgement*; and like *Saul* haue *no ſtrength in them, but fall into a ſwound, when they heare of death.* Now, the reaſon of this difference is this: Death is ſtill to the wicked that which it is in it owne nature, the curſe of God, and the doore into damnation: And therefore doe they hate it, as a *Serieant* ſent to apprehend them, and to caſt them into hell, the priſon of the damned: and ſo they can neuer haue any deſire to be looſed, *becauſe they haue no hope to come to be with Chriſt.* But the childe of God, that knowes that God hath taken away the ſting from their death, and that hee makes it to them of a curſe, a bleſſing: of the wages of ſinne, the way of life;

Act. 24. 26. 1 Sam. 28. 20.

and of the enemie of Christ, the friend of all true Christians, doth desire to be looſed, and doth willingly welcome death, as Gods messenger and seruant, that comes to cal and carry him to the blessed feast of the great King, euen the marriage-feast of Christ our Sauiour: where, for temporall sorrow heere, hee shall haue eternall solace there; for earthly misery, heauenly felicitie; for want in the world, all fulnesse in God; for ignominie and pouertie in this life, the honour and inheritance of the sonnes of God. Which happinesse so lifted vp the heart of this Honourable Lord departed, that hee often desired with true affection to be dissolued, and to be with Christ.

Neither would I haue any to imagine, that death is to be desired for it selfe: for in it owne nature it is the curse of God, and the portall into perdition. But sith Christs death hath turned this curse into a blessing, & hath made it a meanes to free his children from all miseries of soule and body; wee may in this respect desire death sometime, with these reseruations: First, so farre forth as it is a meanes to put an end to all our miseries, dangers of this life, the corruption of our nature, and the necessitie of sinning. Secondly, as it is a gate by vvhich vvee enter into the immediate fellowship of Christ and GOD. And our desire also for these ends must keepe it selfe vvithin these limits. First, it must not bee immoderate, exceeding the golden meane. Secondly, it must be alwayes vvith a reseruation of Gods good pleasure, and a humble submission of our vvils to the vvill of GOD. For if eyther of these be a wanting, desire of death is defectiue and dangerous.

And thus much for the words of my Text.

I vvill now come to this present occasion that hath brought vs hither. And that I may excite you to imitate the gracious life and death of this Noble Lord, that ye may liue in the faith and die in the fauour of the Lord,

Lord, as hee did; I muſt entreat you to heare mee vvith patience, in relating ſome worthy parts of his life and death, ſuch as may tend to our edification, in being ſamplars for vs to follow.

If there be any that doe diſlike or condemne all praiſing of any in this manner; I muſt deſire ſuch to conſider what *Gregory Nazianzene* aſſures vs, namely, *That when wee praiſe vertue in any one, we doe praiſe God the giuer of that vertue.* Yea, and beſides the pious precedents vvhom wee doe follow, we want not reaſons alſo out of the word of God to warrant our practiſe.

Αρετὴν γὰρ ἐπαινῶ, θεὸν ἐπαινέσομαι παρ' οὗ ταῖς ἀνθρώποις ἡ ἀρετὴ. *Orat. 21. in laudem* Athanaſij.

For will Chriſt haue *Maries* name remembred in the Goſpell, to the worlds end, for one boxe of oyntment broke vpon his head? And will he haue, thinke you, ſo many worthy vvorks of Chriſtian pietie and charitie, with which, as with ſo many boxes of precious oyntment, this late Lord annoynted Chriſt in his poore members, vvill Chriſt, I ſay, haue all theſe to periſh without mention or memorie? No verely, God vvill haue good men to be, as *Paul* ſpeakes, types or ſamplars of good vvorkes: and Chriſt will haue them to ſhine to others; which I take is meant, both by their good works while they liue, and by their good name vvhen they are dead: that ſo they may doe good ſeruice to the Lord, and to the Lords people, both aliue and dead. For how otherwiſe, and for what other cauſe can or ſhould the *iuſt be had in euerlaſting remembrance?* or how can the *memoriall of the iuſt be bleſſed, or the name of the wicked rot*, if an ill fame remaine not as a curſe vpon the name of an ill man, and a good fame, as a bleſſing vpon the name of a good man, vvhen both of them are departed out of this life?

Mark. 14. 9.

Tit. 2. 7.

Pſal. 112. 6. Pro. 10. 7.

As I vvill not feare then that any good man vvill diſlike this courſe, ſith I will not ſpeake any thing, either vvithout or aboue deſert: ſo I know that many vvill expect much more, and yet but due commendation. Theſe and

and all, I must desire in Saint *Hieromes* vvords, *Suscipite non vires sed voluntatem*, take in good worth not what I can doe, but what I would doe; and accept an estimate of his life so honourably led, and so Christianly ended, by this little, vvhich I can deliuer in this short time, as *Pythagoras* did of *Hercules* his stature by the length of his foote. For I must let you see a goodly pallace thorow a little hole, and a large country in a little mappe: and desire you to discerne the Lyon by his pawe.

Aul. Gell. lib. 1. cap. 1. Noct. Attic.
Hier. Euagrio. Epist. 126.

Quintillian I know doth require, that vve should looke backe to the honourable race, and noble acts of his Progenitors, and bring them in, as additions to his Honour. And this also *Nazianzen*, *Ambrose*, *Hierome*, and others haue ordinarily vsed in funerall Orations: and *Sidonius Appolinaris* in his praise of *Simplicius*, strengthens his practise herein with a precedent of Scripture: and telles vs that S. *Luke* entring into the praise of *Iohn* the Baptist, held him most excellent, for that he vvas descended of the honourable race of the Priests: *Et nobilitatem vitæ prædicaturus, prius tamen extulit familiæ dignitatem*, and being saith he to praise the nobleness of his life, he did first extoll the vvorthiness of his line.

Libro. 3.

Seneca in Hercule furente.

Againe, I am not ignorant, that, *Qui genus iactat suum, aliena laudat*, that he that boasts of his birth, bragges of that which is none of his owne. And that *Nobilitas sola est atq; vnica virtus*, Noble vertues only make men truely noble; yea, that *Nobilis fit, non nascendo sed viuendo*, A mans life and not his birth makes him rightly noble: and that when Noble men will not be good and wise men, God makes good and wise men Noble. Yea, I beleeue, *Euripides*, when he saith, οὐκ ἔστιν ἐν κακοῖσιν εὐγένεια. That there is no nobleness in naughtie men. And sith that Gods grace is neither entailed to the children of good parents; for *Ismael*, *Esau*, and *Absolon* are bad sonnes of good fathers; neyther yet cut off from the good sons of bad parents; for *Iepthe* reckoned of the Apostle in the

Catalogue

Catalogue of the iust, was the sonne of an harlot. We must not esteeme men *ex gradu*, but *ex merito*, not by their place, but by their worth: for, none is worse in Christ, because hee holds a worse place in the world. Yet without doubt to be borne of Ancestors truely worthy, is a great blessing of God: but a meruailous mercy to be brought vp of true Christian Parents. For such God makes the *meanes* of their being, and of their wel-being; and the instruments not onely of their *naturall* generation, but also of their *spirituall* regeneration, when they bring them vp in the faith and feare of the Lord. Of such Parents was this Noble Lord descended, who as they were inferior to few or none of their Honourable rancke in Nobleness of their family: so did they goe before most of them, if not all, in true Christian Pietie, zeale of Religion, loue of their Countrey, loyaltie to their Princes, true care of their Honour, and vnfayned desire to doe good to all. Heb. 11.

And therefore to passe ouer the Valour, Bounty, Piety, many good seruices of his country, and other resplendent vertues of the right Honourable Lord, *Iohn Russell*, Earle of BEDFORD, Grand-father to this Lord departed, all which made him truely glorious in the memory of our Grand-fathers, & haue left him famous in our *Chronicles*: What greater Honour can any great man hope for here, then that which the right Honourable Father of this worthy Lord, Lord *Francis*, Earle of BEDFORD did purchase and inioy for his many excellent Christian vertues, which was, to be stiled and truely surnamed, *The good Earle of Bedford*. Surely euen herein, *Vox populi, vox dei, the voyce of the people, was the voyce of God*: for none haue deceiued all, neither haue all deceiued any. And it is a token that God approued this *Title*, when hee blessed this truely Honourable and good Earle, with such a goodly race of most godly Children.

Nemo omnes, neminem omnes fefellerunt. Plin.

For whereas *Petrarch* is of opinion, that seldome doth

the ſonne of an excellent man, proue an excellent man: yet this great Earle, truely great for his goodneſſe, (for vve muſt hold with *Demoſthenes*, that οὐ τὸ μέγα θὺ, ἀλλα τὸ θὺ μέγα, not that which is great, *is good*; but *that which is good, is great*) had many excellent and great children, no leſſe good and worthy, then great and honourable. Not to ſpeake of his three moſt Honourable Daughters, married to three great and noble * Earles, all which were ſuch peereleſſe Ladies for pietie and vertue, that euen detraction it ſelfe dare not denie them the higheſt praiſe, he had beſides foure Sonnes, all Noble Lords, of high reſolution, and excellent parts: and in a word, *euery one a ſonne* worthy of ſo worthy a father: All of them being men that truly feared God, and were eminent aboue their equals, for their true zeale of Gods trueth and glory, and the good of his Church. *Metellus Macedonicus*, held by the Ancients an inſtance of extraordinarie happineſſe for his three daughters ſo nobly married, and his foure ſonnes ſo honourably qualified, and highly dignified, came ſhort of our good and Chriſtian Earle in all true happineſſe, as farre as a faithleſſe heathen comes behinde a bleſſed Chriſtian. This our worthy Baron was a beautifull ſtarre in this honourable Sphære, ſo illuſtrious in all parts of true honour, that I hold it needleſſe to fetch ornaments from ſo noble a roote, to beautifie this our excellent branch withall: vvho was no leſſe noble then the nobleſt of his Progenitors in all true nobleneſſe; and euen in that chiefly that makes all men truely noble, the true *feare of God*, and *faith in Chriſt*; as that which makes vs all the ſonnes of God; yea, Kings and Prieſts vnto God in this world. And therefore did *Theodoſius*, *Nazianzene*, *Baſil*, yea, ſo doe all Chriſtians eſteeme the Title and State of a Chriſtian more honourable, then all the ſtiles of earthly *Emperours*, and more profitable then all the kingdomes of the world.

His *Education* alſo was right Chriſtian: the houſe of his

Raro excellentis viri filius excellens fuit. lib. 1. Dialog. 16. de remed.

* The Earle of Cumberland, the Earle of Bath, and the Earle of Warwicke.

Plin. lib. 7. c. 44. Valer. Max. lib. 7. cap. 1.

Note the ſame number of children to both.

Gal. 3. 26
Reuel. 1. 6

his honourable father was a very Schoole of Vertue to him: vvhere after his infancie had beene trayned, he was sent to the habitation of the *Muses*, the *Vniuersitie* of *Oxford*; where he vvas brought vp with his brethren in *Magdalene* Colledge, at the feete of that most excellent diuine Doctor *Humfreyes*.

After his younger yeeres had beene there seasoned with religion and learning, he spent diuers yeeres in trauelling thorow *France*, *Germanie*, *Italy*, *Hungarie*, and other countries.

Heere haue I good cause to praise Gods goodnesse, and mercy towards him: and to propound him for an example to most of our young trauellers.

For (which is strange) trauell did not infect him, nor strange fashions marre his manners. But as gold, howsoeuer it bee fashioned to diuers formes, yet it alwaies abides gold: so vvas this honourable Lord, in all estates, offices, callings and countryes, *euer the same*, that is, *Vertuous*, *Noble*, *Christian*. And as the Riuer *Alphæus*, though it runne thorow the Sea, yet doth it keepe it sweetnesse: and as *Tigris*, though it passe thorow the Lake *Arethusa*, yet it mingles not streames: Euen so this vvorthie Lord, though hee passed thorow many places, infectious for manners, and pestilent for Religion: yet did hee hold out vvithout being corrupted in his honest liuing, or subuerted in his true Religion. And vvhich is much, hee returned thence not onely furnished with the tongues, but also beautified with the best fashions. And like *Vlisses* hee became both πολύτροπος, and πολύμητις, skilfull in fashions, and wary in affaires, and marueilously fitted for the seruice of his Prince and countrey: both which had afterward good proofe and vse of his abilitie. He had not onely *Pallas* euer at his elbow, as *Homer* fables of *Vlysses*, that is, wisedome to direct him: but hee had chiefely *Gods grace* in his heart, to keepe him al-

Plin.2. c. 103. Solinus. cap.50.

waies in *Gods waies* of *Faith* and *Obedience*.

O that our Gallants would imitate the example of this noble Lord, and would haue care to keepe the *bit* of *Gods* grace, and the bridle of his *Feare*, to gouerne their vnbridled affections. Verely then they ſhould not ruſh headlong, as now they doe, into all vice and irreligion. Neyther ſhould they returne from trauell, as they doe too commonly, like Iewes, Proſelites, two-fold more then they went out, the *Children of Hell*.

Math. 23. 15.

After his returne, he miſpent not his time idlely in the *Pleaſures* of the *Court*, but moſt-what painfully, in the labours of the *Campe*. Following the warres in *Hungarie*, in *France*, in *Ireland*, and in the *Low-Countries*: vvhere he left many notable prooſes of his *Valour* and *Wiſedome*; being *Strenuus miles*, *& prudens Imperator*, A hardie Souldior, and a vvarie Commaunder, both which *Saluſt* ſuppoſes can hardly be found in one *Man*. And ſo came he to be a *Generall* of an armie, not becauſe he was Noble, but becauſe he was vvorthie, taking his degrees in the Armie, like a *Scholler* in the Vniuerſitie, orderly, and for his ſufficiencie, not *per ſaltum*, and by way of fauour. For hee had beene at the *Oare*, before hee ſate at the *Sterne*, that is, beene a Souldiour and a Captaine, before he vvas truſted with the leading of an Armie. For he did euer deteſt thoſe *Muſhrums*, that riſe vp in a moment, as it were in one night, to great and high places, like the *Giuunts* that the Poets fable of, which were *ſimul ſati & editi*, ſowne and came vp at one inſtant. Which ſuppoſe themſelues ſufficient for any place that they can purchaſe, as if authoriti e could giue abilitie and vvorthineſſe:

It would make vp an Hiſtory to ſpeake of his valiant feates of Armes, his braue ſeruices, his many imployments, and his great places of Commaund: his wiſe and worthy gouernments, his loue and liberalitie to Souldiers of beſt deſert, which hee often complained had little

reſpect.

reſpect. The gracious Letters of Queene *Elizabeth* of moſt Honourable memory, vvritten to him vvith her owne hand-writing, vvhich I haue ſeene, vvherein ſhee doth acknowledge his good Seruices abroad, and doth encourage him vvith her high commendation; are plentifull witneſſes of his vvorth in the high diſcerning iudgement of that Queene, the wiſeſt and worthieſt of her ſexe that euer ſwayed Scepter in the vvorld.

What ſhall I ſpeake of his gouernment of Ireland, for thoſe three yeeres that hee vvas Deputie there? Who knowes not vvith vvhat good Iuſtice and Wiſedome hee gouerned that Kingdome? how carefull and induſtrious hee euer vvas to eſtabliſh Iuſtice, to ſettle Gods true Religion, to baniſh all Superſtition and Rebellion? And how brauely hee vanquiſhed open Rebels, and with what reſolution and patience hee hunted them thorow Bogs, Woods, and Faſtneſſes, and that in the midſt of Winter, ſometime, for a vvhole quarter of a yeere together, himſelfe alwayes leading the Queenes Army: (for as he was *primus in ordine*, ſo vvas hee euer *primus in opere*,) All the Counſellors, Captaines, and Souldiers of that Kingdome that vvere then there can vvell vvitneſſe; and muſt needes giue him the due praiſe of a right vviſe, valiant, iuſt, and vvorthy *Vice-roy*. Yea, the Caſtles and Forts that hee vvonne from the Rebels, the Forts that hee builded vpon them, the ouer-throwes that hee gaue the enemies, the heads of the head-Rebels that hee brought in, the Countryes that hee quieted, and his other many excellent and braue actions, are all freſh and full witneſſes of his worth, euen among his enemies, to whom his name was euer terrible.

'Ου χρὴ παννύχιον εὕδειν βουλὴν φόρον ἄνδρα. *Hom. Il. B V. 24* A Councellor (and ſo a Captaine alſo) muſt not ſleep the whole night.

But the greateſt argument of his vpright life in his great places and imployments was this: that hee neuer increaſed his wealth, or bettered his eſtate by the ſame. For, hee ſpent ſometime an hundred pound a weeke in his gouernment of Fluſhing, when his entertainment in

As his Stevvards booke can teſtifie.

all from the Queene and the States, vvas but about threescore pound a weeke, and that vvas laid out in house-keeping, in magnificent entertayning of Nobles, Captaines, Gentlemen, and in his other euer honourable expenses: so that hee sould of his owne Land to beare him out in the seruice of his Prince, but neuer purchased foote againe, that euer I could heare of. I may well say of him, as *Hierome* spake of another, *Non ditior rediit sed gloriosior*; hee returned from the seruice of his Country, not richer but more renowned. And as braue *Scipio* brought no other riches, but the glorious Surname of *Affricanus*, from his conquest of Affrique: no more did this valiant Lord, bring any other bootie from his enemies countryes, but an honourable Name for his excellent seruices.

Val. Max.

Neyther was this braue Baron more resolute abroad among his enemies, then he was religious at home among his neighbours. *Pectus suum Bibliothecam fecerat Christi*: as *Hierome* saith of *Nepotian*, his memory was Christs Library, his heart was a ware-house of Gods grace. His house was a very Church of God, in which God was duely serued twise a day, in reading of the word, and in praying, the whole family together, vnto God. And besides his owne daily Morning and Euening Sacrifice of priuate prayers by himselfe, which he did most deuoutly and duely offer, hee did, of late especially, retyre himselfe extraordinarily euery day to his priuate prayers in his Inner-Chamber, as some of his seruants can testifie, *Vbi lachrymas non hominibus offereret, sed Deo*, where he offered his teares not to men but to God.

And to omit his reading of History and Strategems, and policies of vvarre, and of diuers Authors *de militia Romana*, and *de re militari*, which hee hath most-what employed himselfe in at home, since hee vvas no more imployed in action abroad: and by which hee did merueilously enable himselfe in his profession of a Commaunder

maunder in the warres: I must needes tell you (and I vvould to GOD all Noble men would imitate him herein) that hee vvas a very diligent reader of the Bible, the holy word of God, that makes the man of God wise vnto saluation, and absolute and perfect vnto all good workes. And this a Bible of his, noted throughout with his owne hand doth well witnesse: besides that, hee did vsually marke certaine places vvhich hee did not fully vnderstand, and would ordinarily aske (vvhen hee had the first opportunitie) the meaning of them. 2 Tim.3.15.17

For his carefull resort to the Church of God vvith all his house euery Sunday both at morning and euening Prayers, vvhich hee neuer missed vpon any occasion, if hee were at home, and able to come: and for his reuerent attention in hearing the word, his zeale in praying, his chearefulnesse in singing with the Church, and all his other actions of deuotion: I verily thinke that as hee vvas second to none, so may hee iustly be a patterne to all his Peeres and inferiours in the kingdome. Besides, hee would vsually talke at his Table of what had beene taught in the Church; and helpe his memory vvith repetition: and did also by conference engraue it in the mindes and memories of his Seruants.

And what care hee had to haue honest Seruants and such as feared God, who onely doe their Masters faithfull seruice, because they doe it in faith and with a good conscience, as hee vvell obserued and often affirmed: and how prouident hee vvas to purge his house of any that vvould sweare, swagger, be drunke, and such like; it is vvell knowne to his Friends and neighbours. So that I may truely affirme of him as *Hierome* doth of *Nepotian*; *Domus eius & conuersatio magistra erat publicæ disciplinæ*; his house and conuersation was a mistresse of publike discipline.

His liberalitie to the poore, their backes and bellies that

that did often bleſſe him can well witneſſe. Hee vvas *Munerarius pauperum*, and in Saint *Ambroſe* his ſenſe, The hand of Chriſt to the poore, who receiued his daily Almes, and his weekely allowance. Theſe were the Hounds which hee kept, with which, as *Amedeus* a good Duke of Sauoy was wont to ſay, hee did hunt for the Kingdome of heauen. Neyther did hee onely looke vpon their miſery and neede, but alſo looke into it. And to the end to know it the better, hee vvould enter into the poore mens houſes, and learne of them what they got by their vveekely labour, vvhat number of children they had, and inquire how ſo ſmall meanes could maintaine ſo many: hee would ſee the bread that they did eate in the time of dearth; and thus finding out the great want of labouring men, that ſhaming to begge, liued more miſerably then ordinary beggers: hee vvould often giue them good ſummes of money, making them beleeue that hee did but lend it them; and cauſing ſome about him to paſſe their words for the repayment, vvhen hee neuer meant to receiue it againe: but did that as himſelfe vvas vvont to tell vs, in policie to make them continue their labour and to be good-husbands. And when hee came home hee would ſeriouſly thanke God that had prouided for him ſo plentifully, when his poore brethren deſeruing, as hee ſaid, better then himſelfe, ſuſtayned ſo much miſery.

Omnis bonus operarius manus Chriſti eſt. Amb. de obitu Val.

Volat. Lib. 3.

If I ſhould ſpeake of his Hoſpitalitie, and of the extraordinary loue which his noble behauiour, ioyned with true gentleneſſe, did purchaſe among his neighbours: his affabilitie, courteſie, taking notice of the qualities of all his neighbours, and his euer doing good to the well deſeruing, and his good admonitions to the euill, if occaſion ſerued him to talke with them, and of his care to encourage all in goodneſſe, and to doe good to all and hurt to none, the time would faile me. One thing let me

mee tell, hee vvas euer a Benefactor to some Captaines or poore Gentlemen. And his liberalitie to such, did neuer come out at the Fore-gate, hee vvould send it, or giue it, most secretly euer, vpon my knowledge, pulling their Names out of their Letters vvritten to him, and sending money to be paid to such a one at his Lodging, as if it had beene a debt, rather then a gift.

Thus, as *Appolinaris* speakes, *Mallet precationibus potius in Cœlum ferri, quàm plausibus*: Hee had rather be lifted vp towards heauen with their prayers for him, then their prayses of him. *Sidon. Apol. lib. 7 Epistol.*

O that all Noble men, and others of the better sort, vvould imitate this best Lord herein: and would with *Nazianzene*, haue this noble consideration, that the poore are nothing else but ἀτιμώτατον μέρος τ ὁμοτίμου φύσεως; a more vnnoble part of the like noble nature: verily they vvould not then despise their owne flesh so vnchristianly as they now doe. And albeit they would not, vvith *Zacheus*, share their estate with the poore, yet vvould they willingly part with some part of it for their relieſe: and readily afford them the bowels of compassion, whom now they passe by vvith scorne and contempt. *Naz. orat. 19.* Luke 19.8.

How farre short of this come our great men, who doe spend more vpon Pictures in their houses, then they doe vpon the poore, the Images of God: vvhose madnesse one paints out excellently in this manner: *They must haue* (saith he) *their Chambers adorned with rich Pictures, and the poore must goe by them without eyther apparrell for their backes, or meate for their bellies.* A proper delight, vvhen their vvals must carry the Troians cloathed in Purple and Gold, and the poore cannot get a ragge from them to couer their nakednesse. *Hector* must haue a golden Shield put into his hand *Hugo de Foliette libro de claustro animæ.*

hand in their Galleries, and Christs staruing members cannot get a crumme of bread at their gates. Nay, to say truth of some of these, *Spoliantur sæpè pauperes, vt vestiantur lapides:* their Chambers are hanged with the spoyles of the poore. Thus farre my Author. Neyther doe I speake this, to condemne all hauing of pictures, for vvee may vse the Creatures of GOD for delight sometime as well as for vse: but the excessiue abuse thereof in men of cruell mindes, that purchase their pleasures vvith the robberies and spoyle of the poore, of vvhom they make lesse account then of their Pictures, mispending all vpon their owne pleasures, and sparing nothing, or nothing so much, for Christs poore members.

It vvere infinite to recapitulate the seuerall worthy parts of this vertuous Lord, of whom I may faithfully speake in Saint *Hieromes* vvords, *Hee was so eminent in euery vertue, as if he had had but that one:* whereas commonly, *Homo cum multa facere desiderat, magna facere non potest:* when a man couets to doe many things, hee can doe no great matters.

Ita in singulis virtutibus eminebat, quasi cæteras non habuisset.

ὑψηλώτατος μὲν βίῳ, ταπεινότατος δὲ τοῦ φρονήματι. *Naz. or. 19 de Patre suo.*

And this Worthy Lord, though hee was high in Christian conuersation, yet was hee alwayes humble in his owne conceit, and did holde vvith *Ignatius*, οἱ με ἐπαινοῦντες μαστιγοῦσι: That those that did loade him with prayses, did lash him with whips. Such a Pendent to this rich Iewell, beautified with so many faire stones of inestimable worth, was this precious pearle of humble modestie.

Ignatius epist. 2. ad Trallianos.

Thus doe vvee see some foote-steppes of his Honourable and Christian life, by vvhich vvee may ghesse at his worth, vvorthy of due respect in his life, and of perpetuall remembrance after his death.

And though hee held many honourable places in his life, yet did hee euer as much honour the places with his

his vvorth, as the Places honoured him vvith their height: vvhereas euer bad men doe debaſe great places when they get into them: and therefore *Tully* tolde *Cæſar*, ſetting vp baſe men in honourable places, that hee did not ſo much grace their Perſons vvith the places, as diſgrace the places with ſuch perſons. *Hier. ad Pammachium ſuper obitu Paulinæ.*

And if any ſhall yet aske, why a man ſo abſolutely honourable, was not more honoured among men; I muſt anſwere him as *Cato Cenſorius* did one, who demanded the cauſe why himſelfe ſo well deſeruing had no Statue, when many of meane merit did obtayne Statues. *I had rather that good men ſhould maruell why I had none, then that any ſhould mutter for that I get one.* *Amian. Marcel. lib. 14. Hiſtor.*

But becauſe as *Solon* truely ſaid, *None is happy before his end*: giue mee now leaue to relate vnto you the manner of his end, which was indeede the vpſhot of his happineſſe.

Diuers dayes before hee departed this life, hee receiued in himſelfe the ſentence of death; and did reſolutely conclude againſt vs all that his Glaſſe was run. And all the time of his ſickeneſſe hee vvas vvilling to dye, and did often and earneſtly repeate theſe words, *I deſire to be diſolued and to be with Chriſt.* Yea, he did moſt Chriſtianly imploy the vvhole time of his weakeneſſe in making himſelfe ready to entertayne the Bridegroome; dedicating the day to almoſt continuall prayer, conference, or diſcourſe of heauenly things.

How feruently, and with what feeling hee poured out his ſighes and prayers many times a day, vvee praying with him and for him; how ioyfully hee diſcourſed of the ioyes of heauen; with what chearefulneſſe hee ſpake of the benefits of death to Gods Children: and how heartily he bewayled the miſeries of this life, and vvith what affection hee deſired to be diſſolued; all that vvere

about him, doe reioyce to remember together vvith my ſelfe, vvhom hee vvould not ſuffer to depart from him, vntill (as hee ſaid, and as it fell out,) Death parted vs.

The third day before his death hee receiued the Sacrament, vvith admirable comfort, hauing exeeedingly longed and hungred after it; inſomuch that hee roſe out of his bed that day before Sunne-riſing, albeit hee vvas very vveake, and cauſed himſelfe to be apparrelled; and then did vvee pray together all of vs, that vvere about him, ſome two or three times before hee did communicate; and ſpent ſome three or foure houres, in continuall eyther prayer or ſpeech about the SACRAMENT, and touching the danger of vnworthy, and the benefits and dueties of vvorthy Receiuers: ſo carefull hee vvas to be rightly prepared.

I may not here omit how heartily hee craued forgiueneſſe of GOD, and all the World; and how earneſtly hee proteſted in theſe very vvords, that hee did as ſincerely forgiue all his enemies, as hee himſelfe did deſire to haue forgiueneſſe of Almightie GOD.

When hee came to communicate, at his taking of the bread into his hand, hee did vvith a ſtrong loud voyce, in a vveake body, teſtifie, that as verely as hee receiued the Bread and Wine into his body; ſo verely did hee beleeue, that by the hand of Faith hee did receiue and apply CHRIST with all his merits, to be wholy his, deſiring GOD to increaſe his Faith and the feeling of his vnion and communion with CHRIST: and to giue him grace that hee might thankefully remember the Lords death. Which, or the like vvords in effect, thus vttered, with eyes and hands lifted vp to heauen, moued teares for ioy and paſſion in ſome Honourable

nourable perſons and others of vs who did communicate with him.

After this, the Lord did for a time ſuffer him to haue a conflict with a ſpirituall deſertion, a temptation familiar to Gods deere children: Satan comming vpon him, like a roaring Lion in his greateſt weakeneſſe, knowing that now or neuer hee muſt doe him hurt: hee ſettes before him now the fearefulleſt ſight that euer he ſaw, to wit, the *grieuouſneſſe of his ſinnes*, and the *greatneſſe of Gods iudgementes*, thereby to driue him to deſpaire of Gods mercy, a greater ſinne, then all his other offences: vvhen hee would make him beleeue that man can be more ſinfull, then God can be mercifull.

Yea, God ſuffered him for a while to haue an eccliſpe of his fauour, hiding his face from him, and leauing him without the feeling of his loue, and of that ioy, and aſſurance vvhich hee had enioyed before. So that now he beganne to doubt, whether his faith was true, his repentance ſyncere, and vvhether GOD did loue him or no, ſith hee had left him, as hee ſaid, heauie, diſcontent, and vvithout comfort. Yet hee alwaies poured out continuall groanes, ſighes, and earneſt prayers with incredible hungering and thirſting for the grace and mercie of God in Chriſt.

His owne words.

Hee proteſted that he ſo hated ſinne, That hee would not *to gaine the greateſt Monarchie in the earth, commit againe one of the leaſt ſinnes, that in his youth he had made ſmall reckoning of.* And theſe verie vvords hee repeated often and earneſtly. And yet ſaid hee, I am afraid I doe not repent truely as I ſhould doe. I deſired him, if any ſpeciall ſinne did, aboue the reſt, trouble his conſcience or any other worldly thing lay vpon his minde, that hee would make choyce of ſome ſpeciall friend to impart it vnto, who might helpe

him with his counsell, comfort, and prayers vnto God, by which I told him that I did not doubt but that hee should receiue much ease, and comfort.

And to effect this the sooner, we caused all his seruants to depart out of his chamber, and when he would confesse no particulars to his Sonne or mee, I left him to his Sonne alone, and went out from him into a gallerie not farre off, where after I had walked a good pretie vvhile I might heare, his worthie Son telling him vvith a mournfull voyce, how Christs mercy was more able to saue vs, then all our sinnes vvere to condemne vs : and that *Christ came not to call the righteous, but sinners to repentance*, and those that laboured and were heauie loden vnder the burden of their sins, those he called to come vnto him, those he promised to ease and refresh, &c. Whereupon I came againe into his chamber, talked and prayed with him, together with his seruants that came in also againe : neyther did I heare, or euer could perceiue, that any one speciall thing or sinne did aboue the rest trouble his minde. When I vrged him to confesse before God his particular sinnes, and those or that darling sinne, that he had most delighted in : and to pray to God for repentance and pardon : he acknowledged before vs all, that he had often and fearefully offended God in swaggering, in fighting, in swearing, in too high prizing of himselfe, and prophaning the Sabboth in his yonger daies, and by his many other sinnes. And then he cryed out with vvonderfull passion, Lord, Lord, forgiue mee all my sinnes for Christ his sake, for thy Christs sake, Lord giue me true, true repentance. I feele a wonderfull dulnesse and deadnes of heart, that doth not repent as it should do. Then I assured him that this feeling of his owne weakenesse, was not weakenesse, but strength. For it comes not from our corruption, that we feele our corruption, but from Gods grace. But that we feele our sinnes with such

I reckon vp, I thinke, euerie sinne that he confessed.

desire

deſire to repent, and ſuch deteſtation of them, this is true repentance indeed: and a manifeſt worke of Gods Spirit in vs. I told him that albeit God doth finde many things in vs, that he likes not: yet he euer loues and likes this in vs, that we doe diſlike and loath that in our ſelues, which God diſlikes. God doth not ſo much reſpect our *State*, as our *Purpoſe*, neyther doth he regard ſo much vvhat vve are, as what we deſire to be: And ſuch we are in Gods account, as we are in our owne deſires & purpoſes. A deſire to be good is a good *ſteppe to*, yea, *a good part of goodneſſe*. I ſhewed him, That he was no ſinner, that did deſire to be holy, and who is ſorry from his heart, that he hath beene a ſinner. For ſinnes paſt ſhall not damne vs, if they doe not delight vs: And that the iudgements of God neuer light but vpon thoſe onely that doe reiect the mercies of God: And that as there is no ſinne ſo little, but without repentance it is in Gods iuſtice damnable: ſo is there no ſin ſo great, but it is in his *Mercie* pardonable, yea, pardoned to all that truely repent for it. And therefore I deſired him, that he would not eyther vvrong himſelfe ſo much as to imagine, that he did not repent, vvhen he did hate ſinne, and did pray for true ſorrow for it: neyther offer that indignitie to Gods mercie, as to feare that God would not forgiue ſin to him that was ſo vvilling to foregoe it, or pardon it to one that had ſuch a deſire to part from it: ſith God euer receiues all ſinners that truely returne to him, and ſtill ſatisfies the hungrie ſoule with goodneſſe: and alſo ſith that Gods mercie is like himſelfe *infinite*, and that the leaſt drop of Chriſts blood is more ſufficient to ſaue vs, then all our ſinnes are of power for to condemne vs.

Non tam ſtatum quam propoſitum Deus reſpicit.

Velle fieri bonum magna pars eſt bonitatis.

Certè qui poſcit gratiam, accipit. Ambroſ. *de obitu* Valentiniani.

Then he told me that he felt a marueilous vvant of faith: and that he doubted vvhether he had it, for that he did not feele it.

I anſwered him, that that is the beſt faith, that beleeues

leeues without feeling; and that makes a man crie vvith *Iob, though he kill mee, yet will I truſt in him*; yea, euen, *when he hides his face, and takes him for his enemie*: Heere is tried faith. I ſhewed moreouer that our owne *feeling is no fit Iudge of faith*, for that our *feeling* is often ouerwhelmed vvith temptations: but faith muſt be iudged of by the vvord of God. Now the word telles vs, that *Faith* is not alwaies *a burning Lampe*, but ſometime and often *a ſmoaking Flaxe*: vvhich is ſo weake that it ſends out neyther heat nor flame, but onely a ſmoake. And yet vvill not the Lord quench this ſmall ſparke of faith, neyther can it periſh, becauſe it is begotten of immortall ſeede, the word of God that abideth for euer: and ſuch as *the ſeede is*, ſuch alſo is faith, *the fruit of it*. And as a little or ſicke man is a man, as well as a great or ſound one: ſo little or weake faith is faith as vvell as great or firme faith. Neyther muſt wee imagine that faith doth iuſtifie vs, becauſe it is a ſtrong and perfect vertue: but it iuſtifies vs, for *the Obiect*, which it apprehendes, that is, Chriſt the *Mediator*. It doth not iuſtifie vs *legally* or *cauſatiuely* as a worke of the *Law*, or as a *Cauſe* producing our righteouſneſſe; but *Euangelically* or *Correlatiuely*, as a *meane, inſtrument, or hand*, that apprehends, or applies vnto vs, the *Correlatiue* of our faith, Chriſt, who is our iuſtification.

Iob.13.15.16.

Math 12.20
1 Pet.1.23.25

Magis & minus non mutant ſpeciem.

Cauſatiue.

Correlatiue.

So then, if our faith doe not erre in the *Obiect* which is Chriſt, but if it doe eyther apprehend, though in much weakeneſſe, or endeuour, or deſire to apprehend Chriſt for our iuſtification; it is true faith, though it bee verie weake faith: and doth as truely apply Chriſt as doth a ſtrong faith: euen as a foule or feeble hand may as well receiue an almes as a faire and ſtrong hand. And though faith doth faint many times, yet ſhall it neuer faile, but Chriſt will increaſe it if we crie with the man in the Goſpell, *Lord I beleeue, helpe my vnbeleefe*. I ſhewed him out

Mark.9.24.

of

of the fourth of *Luke*, That Christs commission vvas to *preach the Gospell to the poore, to heale the broken hearted, to preach deliuerance to the Captiues, and recouering of sight to the blinde, and to set at libertie those that were bruised: and to preach the acceptable yeere of the Lord.* And that he did *call those to come to him that did labour & were heauie lodin,* with the insupportable weight of their sins, and did promise to *refresh* & *ease* them. I told him that he was so tender a Physitian that he would not bruise a shaken reed, nor quench a smoaking flaxe. All which, with some other places, when I had expounded vnto him, who heard me with extraordinarie attention, sitting by him at his beds head, and shewing him them out of the Bible (which he greatly desired, and which did much confirme and comfort him) he brake out at last into these words, *O comfortable sayings, O sweet speeches, will he not quench a smoaking flaxe?* will he not *breake a bruised reed?* And then he cried aloud, with armes stretched vp towards heauen: *O sweet Iesu, breake not my bruised reed: quench not my smoaking flaxe:* Repeating these words often and earnestly.

Matth. 11. 28.

Matth. 12. 20.

He told me againe, that this did much comfort and reuiue him: but yet he vvas now and then troubled with *doubtings*, neyther did he feele that comfort that he had felt before.

I answered that I should haue more feared, and doubted of him: if he had not sometime beene troubled with feare and doubting in himselfe: for those whom the deuill tempts to doubt and despaire, it is, because hee doubts and despaires of them. *But when the Deuill, the strong man armed keepes his Pallace, then* (as the *truth* tels vs) *the things that he possesseth are in peace.* Where hee hath quiet possession, he keepes no stirre. All they are secure, and doubt nothing that are a going to hell in his net, *captiues* at his will. But vvhere he is assaulting the *fort* without, it is a certaine signe, that hee is not yet within:

Luk. 11. 21.

neyther hath hee any commaund of that Caſtle, that hee hath not in quiet obedience. And hence it is that the beſt men of God, haue beene tempted to doubt of Gods mercie and their owne ſaluation: and haue beene many times left of GOD vvithout preſent feeling of his grace and fauour, though neuer without his grace and fauour. I ſhewed him this in *Iob* in the thirteenth chapter, who ſaith, *Wherefore hideſt thou thy face, and takeſt mee for thine enemie?* And in *Dauid* in diuers Pſalmes; eſpecially; *Pſal. 77. 7. 8. 9.* vvhere hee ſaith, *Will the Lord abſent himſelfe for euer, and will he ſhew no more fauour? Is his mercy cleane gone for euer? doth his promiſe faile for euermore? Hath God forgotten to be gracious? and will he ſhut vp his tender mercies in diſpleaſure? And I ſaid, this is my death, &c.* Where-vpon he ſaid, what? did *Iob* doubt, did *Dauid* doubt of Gods fauour? But why doth God ſo louing a father leaue his deare children in ſuch diſtreſſe?

Iob. 13. 24.

I anſwered, That it is for Gods glorie, and his childrens good that God as a wiſe father is not alwaies a kiſſing his ſonne: but many times a correcting of him. And the ſame God that doth mercifully exalt vs, by giuing vs a ſweet taſt and a liuely feeling of his grace, and the efficacie thereof in vs: doth in much loue many times verie wholeſomely humble vs when he leaues vs without that ſenſe in our ſelues. For then doth he cure vs of the moſt dangerous diſeaſe of pride and confidence in our ſelues: Then doth he ſettle in vs a ſure foundation of humilitie: Then doth he cauſe vs to denie our ſelues: To depend vpon him, to caſt our ſelues into the armes of his mercie: To hunger for his grace: To pray moſt zealouſly and with greater feeling of our wants: And to ſet an high price vpon the feeling of Gods fauour, and to make more eſteeme of it when once we haue it againe. And to kill ſome ſpeciall ſinne or ſinnes, for which we had

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We do better the worth of goods *carendo quàm fruendo.*
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not before so seriously repented of. Therefore let vs with *Dauid, hope in the Lord and be strong, and hee will comfort our hearts, if wee trust in the Lord.* Psal. 27. 14.

After many such conferences and often praying, God gaue him a great measure of comfort and assurance againe. Hee prayed with *Dauid, Make mee to heare ioy and gladnesse, that the bones which thou hast broken may reioyce: Restore to me the ioy of thy saluation, and stablish, stablish mee with thy free spirit, &c.* Psal. 50. Hee tooke great comfort by hearing many promises of the Gospell, which were then to him as the *Aqua vitæ* of God, that reuiued his fainting spirits. Among others, he said this was a most comfortable promise of Christ. *Reu.* 3. 21. *To him that ouercommeth will I grant to sit with mee in my throne, euen as I ouercame, and sit with my Father in his Throne.* He much reioyced at that which Saint *Peter* assures vs, that our inheritance or crowne is *in deposito*, in the hand of God, *reserued in heauen for vs*, because we shall not lose it: and that wee also our selues are kept *by the power of God thorow faith vnto saluation*: so that wee shall not lose our selues in earth, which otherwise we should doe, if the Lord did not keepe vs. 1 Pet. 1. 4. 5

Hee cryed often before his speech failed him; *Lord strengthen me in this last battell: Lord fortifie me against all temptation: Lord loose my soule out of the prison of this body: Sweet Sauiour send thine holy Angels to fet my soule, and carry it into Abrahams bosome. Lord receiue my spirit: Lord, into thy hands I commend my spirit.* And this last was the last sentence that he vttered wth his tongue: by which he did surrender his soule into the hands of his Lord and Maker.

And after his speech fayled him, yet did hee vnderstand and heare vs perfectly, giuing vs diuers times signes, that hee continued full of comfort in the sense and assurance of Gods fauour, wringing my hand, and lifting vp both eyes and hands when hee felt any com-

fort by our words to him, or prayers for him. Thus did hee die in the words of pietie and Prayer, mouing his dying lips in Prayer, and his halfe-dead hands, as *Paulinus* vvrites Saint *Ambroſe* did, when his ſpeech was gone.

Amb. Epiſt. 59.

I may conclude of him, as *Ambroſe* did of *Acholius*, *Non obijt, ſed abijt*: hee is not dead, but gone away, or rather as *Nazianzene* doth of another, οὕτως ἐκεινος λύεται, ἢ προσλαμβάνεται μᾶλλον εἰπεῖν: This was the manner of the looſing, or to ſpeake more properly, of the aſſumption of this Chriſtian Lord. Thus did his ſoule depart and flye from vs, carryed no doubt by the Angels into *Abrahams* boſome, where it reſts with Chriſt in eternall glory.

Naz. orat. 11.

Non amiſſimus, ſed præmiſſimus.

Let vs not mourne then as men that are without hope, wee haue not loſt him, but ſent him before. And though he be gone before, yet his Honourable Name, and many of his vvorthy actions remayne behinde him, and ſhall liue when wee are dead. And let vs not ſo much thinke, *quod abierit, ſed quò*, that hee is gone from vs, as whither he is gone, into heauen.

And now Noble Lord, who art a Sonne euery vvay worthy of ſo worthy a Father, let me ſay to you, as Saint *Hierome* once did to *Heliodorus*, *Ne doleas, quod talem amiſeris, ſed gaudeas quod talem habueris*: Be not ſorrowfull, becauſe God hath aſſumed your Father to himſelfe, but giue GOD thankes for his fauour in giuing you ſo good a Father: this vvas Gods gift to you, the other to him; who is not taken from vs ſo much, as from perils and miſeries; being freed from his vvarrefare, and hauing receiued his Paſport; nay, his Crowne rather: and by his leauing of vs, he hath wonne more then wee haue loſt, for indeede all the loſſe is onely ours. You, Noble Lord, haue loſt a moſt louing and worthy Father: his Seruants haue loſt a moſt carefull and louing

louing Lord and Maſter: the Poore haue loſt a good Patron: his Neighbours, their beſt Neighbour: his Friends, their trueſt Friend: his right Honourable Siſter, her moſt Honourable Brother: the Warres haue loſt a right wiſe and valiant Commander, of long and much experience: the Church, a truely religious and right Chriſtian Childe, that did expreſſe in his life, what hee did profeſſe with his lips, and was zealous for the truth and true Religion: the Common-wealth hath loſt a prudent and faithfull Seruant, a fayre Limbe of State, of much vſe and worth: and the King hath loſt a right truſtie and ſeruiceable Subiect of ineſtimable value. *Sic in illo vno, non vnum, ſed plures amiſſos requiramus*; Thus in this *one* haue we loſt not one, but many a one, many a worthy one. And therefore though his Buriall be in compariſon priuate, yet the bewayling of him is publike: and albeit his Funerals be celebrated in (to ſpeake without offence) a priuate corner, yet the lamentation for him runnes thorow the vvhole Kingdome, which doth partake with vs in the loſſe of ſo excellent a member of Chriſt, and ſo vſefull a hand of State to the King and Common-wealth. *Ambr. de exceſſu Satyri.*

The loſſe then you ſee is publike, and toucheth all; the gaine is priuate, and is onely his owne.

Hee is not to be ſorrowed for, who hath fought the good fight, finiſhed his courſe, and receiued his crowne: but our ſtate is to be bewayled, who (beſides the loſſe of him, and other excellent men now Conquerours and in heauen) doe yet ſtand ſtill in the battell, and are hourely ſoyled with our ſinnes, wounded of our enemies, and euery houre in danger to be ſurprized, liuing ſtill among the fiery Serpents in the wilderneſſe of this world, in as much danger as was *Sampſon* in the lap of *Dalila*, *Daniel* in the den of Lions, and the three Children in the fiery fornace.

The Lord make vs thankefull for his freedome of our friend, and for his grace that hee gaue him in earth, and the glory that hee hath beſtowed vpon him in heauen. And the Lord giue vs grace to liue the bleſſed life of them that liue to the Lord, that wee may receiue the bleſſed death of them that dye in the Lord, that ſo when wee are looſed wee may come to be with Chriſt our gracious Sauiour: to whom, with the Father and the holy Spirit, one God of moſt glorious Maieſtie, be aſcribed and rendered all honour and glory, now and euermore, *Amen*, *Amen*.

FINIS.

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